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A HANDBOOK OF MESOPOTAMIA

VOLUME I
GENERAL

*Prepared on behalf of the Admiralty and
the War Office*

ADMIRALTY WAR STAFF

INTELLIGENCE DIVISION

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NOTE

Mesopotamia is treated in four volumes. This first introductory volume contains matter of a general nature. The other volumes are devoted to the detailed description of the river and land routes. The second volume covers the regions of the Shatt el-'Arab and Kārūn, and of the Tigris and Euphrates up to Baghdad and Fellūjeh. To the third volume are assigned the Tigris and Euphrates from Baghdad and Fellūjeh to Mosul and Meskeneh, the Lesser Zāb, the country east of the Tigris towards the Persian frontier, and the routes running westward from the Euphrates valley across the Syrian desert. The fourth volume treats of the country north of the line joining Rowanduz, Mosul, Meskeneh, and Aleppo up to Van, Bitlis, Diarbekr, Malatiyeh, and Marash.

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CHAPTER I

BOUNDARIES AND PHYSICAL FEATURES

THIS handbook deals principally with the area comprised within the following boundaries: to the S. the Persian Gulf; SE., E., and NE. the chains of mountains that are the rim of the great plateau of **Irān** or Persia; to the N. the similar ranges which form the edges of the table-lands of **Armenia** and **Asia Minor**; to the W. the **Syrian desert**, and to the SW. the desert of Northern **Arabia**.

The well-defined limits mentioned above enclose what, relative to the surrounding highlands, is a vast depression of the surface, which, however, as explained below, contains a low plateau in itself. This depression falls away from the northern mountains, at first at a steep and then at a slowly diminishing gradient, till it reaches the point where the Tigris and Euphrates rivers approach to within 40 miles of each other, viz. on the line **Baghdad—Fellūjeh**. Here, now at a very low altitude, it changes suddenly into the great alluvial basin which, in almost a dead flat, stretches southwards for 350 miles, to end at the Persian Gulf. The heights of the mean river levels above the sea at the following places will illustrate conveniently and graphically the scale of declivity of this depression from north to south, till the sea is reached: Samsat, 1,615 ft.; Birijak, 1,115 ft.; Diarbekr, 1,900 ft.; Mosul, 980 ft.; Baghdad, 105 ft. (350 miles from the sea in a straight line); Basra, 5 ft. (55 miles from the sea in a straight line).

By its structure and configuration the whole area is divided into three districts or zones: by structure into a zone of older rock; a zone of younger sedimentary formations; and a zone of alluvial deposits. By configuration it is divided into a district of mountains and hills; a district of rolling and undulating plain intersected here and there by outcrops of rocks and by spurs from the mountains; and a district of watery dead plain of an astonishing fertility. The great depression which is the bulk of Mesopotamia, and with which we are chiefly concerned, is composed of the second and third zones and districts.

Before describing it, a brief allusion may be made to the first zone and district. South-eastward and eastward, beyond the Tigris, and to the north, between the Tigris and Euphrates, towers the highland zone; range upon range of massive limestone mountains, till the passes to the plateaux behind them rise to 5,000 ft. and 6,000 ft., and the peaks to over 11,000 ft. The width of the mountain belt averages about 100 miles, and its parallel ranges number from five to ten. Between them lie valleys of varying size and elevation, generally more or less habitable, especially in the northern portion of the belt. A few have no outfall; but the majority discharge the copious water which pours from the snow-clad ridges through great gorges and tremendous chasms into more westerly and southerly channels, and so eventually into a few large rivers—the **Euphrates**, the **Tigris**, and their main affluents. In the south-eastern section three of the largest—the **Kārūn**, **Jerrahi**, and **Zāb**—join their mud-flats with those of the **Shatt el-'Arab**, and have created an alluvial area nearly half as large as Babylonia 'between the rivers'; more encumbered by silt, but with lowlands almost as fertile. All along these rocky and most rugged walls of Mesopotamia the terrain rises gently at first in a wide expanse of rolling country. Then, where the first mountains stand up and catch the moisture from the winds, come patches of forest—first oak, then pine and cedar; finally, on the great heights, come Alpine conditions. There is thus a regular sequence of alluvium, sloping glacis, foot-hills, and high ranges on the south-east, east, north-east, and north. To the west the sequence is only one of alluvium and relatively low, featureless desert (the Arabian) for the lower part of Mesopotamia; and shelving, undulating plain and the desert again (the Syrian) for Upper Mesopotamia. This desert slopes steadily up westwards; it is traversed by numerous water-courses which trend to the Euphrates and are merely dry torrent beds that contain no water above the ground, but carry off such rains as fall.

Reverting now to the great depression between the mountain walls and desert already described, it falls, as stated above, into two most distinct zones or districts. The boundary between them is at or about a line from Beled, north of Baghdad to Fellujeh on the Euphrates. The country between the rivers to the north of this line is known as **Jezireh** (the island); the alluvial plain to the south is **Irak**.

Jezireh is a low plateau, composed of limestone and sedimentary formations, detritus, intersected by low ranges of limestone, gypsum, and basalt, which slopes from the southern spurs of the Taurus and other ranges southwards to where it ends in the great alluvial plain of Irak. In its northern half, Jezireh is distinctly a sub-

montane belt merging gradually into a rolling and undulating plain, and presents all the characteristics of such regions—good soil, plenty of water, fair rainfall. These favourable conditions diminish with increasing distance from the mountains, where the sloping plain assumes the character of the Syrian desert to its west. The ruins of innumerable towns and villages; the existence of the Assyrian Empire with Nineveh, its capital, at Mosul; the importance of this tract in Persian, Greek, Roman, and Arab times, testifies to what it was in the past, and may be again in the future under a good and settled government. The **Jebel Sinjar** range is a rough boundary between Upper and Lower Jezireh; the latter is, and always has been, an unmitigated desert.

Irak is a perfect plain. In 350 miles it falls only 220 ft. to the sea. It is a sheet of the most fertile alluvium, an argillaceous, calcareous loam, interspersed with occasional, unimportant, pockets of stiff clay or else pebbles; sand is sometimes met with, but not to any appreciable degree. There is not a stone on the surface. This loam-plain bears depressions of vast extent in which the floods of the rivers have formed, especially during the later centuries of Turkish misrule, enormous permanent marshes and swamps, more particularly on the lower course of the Euphrates river. These are among the unpleasant existing features of the country, but no doubt many of them could be drained. Throughout the great alluvial plain the boundless horizon is unrelieved by a single range, hill, or natural eminence, and is unbroken save by the artificial mounds which are the silent evidence of the existence of bygone civilizations. There remains the most important feature of Mesopotamia, its river and drainage system: the **Euphrates**, the **Tigris**, and the **Karūn**.

The **Euphrates** passes through three distinct phases in its course to the sea; its two main sources lie deep in the Armenian plateau: from the northern flows the **Furāt Su**, which after a course of about 275 miles joins the larger southerly arm, the **Murād Su** (about 400 miles). Their united waters flow for 115 miles to Samsat, above which place they burst through the mountains in a terrific cañon. Thence, for 720 miles from **Samsat** to **Hit**, the river crosses open, treeless country which becomes more level and barren as the river proceeds south. From the west it receives only one important tributary, the **Sajur**, which comes in quite high up some 20 miles south of Jerablūs, and from the east only two, the **Belikh** and the **Khabūr**, both in the middle third of this section. As far as the **Khabūr** the country extending east and west from the river valley is cultivable, and here for the last 30 years Arabs and Kurds have been gradually settling down to till the soil. Where cultivation

does not yet, or cannot, exist, there stretches a steppe-like desert, covered with verdure in spring and bare and brown during the rest of the year. The river itself flows in a trough generally a few miles wide which it has carved through the desert. The stream meandering from side to side in this trough contains many islands and a number of rapids. The valley floor is for the most part covered with alluvium, and contains bays of varying extent which are capable of cultivation, but are generally, owing to the insecurity which prevails and the sparse population, a wilderness of tamarisk jungle and reeds, the natural home of numberless wild pig. Halfway down the olive gives way to the date palm. At **Hit** the river enters its delta, after passing through a reef of limestone rocks with outcrops of sulphur, brine, and bitumen springs. The river here is about 250 yards in width and still flows briskly through this last obstruction. In Irak the river flows through alluvial plain and marsh, its waters finding their way through successive bifurcations of the channel (between **Museyib** and **Samāweh**, and between **Nāsiriye** and the **Shatt el-'Arab**) and forming large shallow lakes surrounded by reedy swamps, which have been compared to Norfolk broads.

The course of the **Tigris** is geographically similar. Two chief sources, rising near those of the Euphrates, drain the south-eastern ranges of Armenia. They unite some 58 miles below **Diarbekr**, which lies on the main or western branch that bears the name of Tigris, the eastern source being called the **Batman Su**. From their junction to **Samarra** the distance is about 250 to 300 miles, the river flowing first through winding gorges, then below **Jeziret-ibn-Omar** through rolling country, and below **Mosul** through steppe and desert interrupted by the **Hamrin Geya**. A short distance below Samarra it reaches the alluvial plain. Like the Euphrates, it flows from Mosul to Samarra in a wide trough with similar characteristics to the Euphrates trough. The affluents of the Tigris are on its left bank, where the drainage of the Kurdish hills is brought in by a number of streams, of which the most notable are the **Greater** and **Lesser Zāb** and the **Diyāleh**. Consequently the Tigris brings down eventually somewhat more water than the Euphrates, and also on its swifter current more silt. At **Baghdad** and in the alluvial area, the Euphrates and Tigris are within 40 miles of each other, but soon diverge again to a distance of 100 miles. Below **Amara** the Tigris is much reduced by the numerous canals which carry a great proportion of its water into extensive swamps, particularly at the inlet of the Suweib about 3 miles below Kurna, which also bring an access of water from **Karkeh** river. The waters of the Euphrates join those of the Tigris partly at **Kurna**, 240 miles in a straight line

below Baghdad, and partly at **Gurmat 'Ali**, a few miles above Basra. Together they form the Shatt el-'Arab, a noble river 1,200 yards wide, navigable up to **Basra** for ocean-going steamers. Twenty miles below Basra it receives the **Kārūn** river at **Mohammareh**, and at **Fāo** it flows into the sea.

The **Kārūn** river takes its rise in the highlands of Luristan, enters the plains at **Shushtar**, and breaking through a low transverse range at **Ahwāz**, flows in a steady and tortuous course through sparsely inhabited but not unfertile country, the plains of southern **Arabistan**, to join the Shatt el-'Arab at Mohammareh.

CHAPTER II

CLIMATE

INTRODUCTION

THE climatic conditions of Mesopotamia are those of a subtropical area which lies at a distance from any ocean, and therefore are of a semi-arid type, although an appreciable amount of rain falls in the winter months. In the winter the atmospheric pressure is comparatively high over Northern Syria and Mesopotamia, since they lie on the outskirts of the great high-pressure system of Central Asia ; and while the air-currents at this season are somewhat variable in their directions, winds from the north-west predominate in all parts of the country.

Rain occurs during the passage of cyclonic depressions, some of which come from the Eastern Mediterranean, and others probably pass across Asia Minor, but at other times the north-westerly winds descending from the high plateau to the northward arrive at the low-lying Jezireh as dry and comparatively warm winds. In summer this effect is more strongly marked, and these north-westerly winds, warmed by their descent from the plateau and in their passage to lower latitude, sweep over the valley of the Tigris and Euphrates as hot, dry winds, which blow fairly continuously from May until October. At this season the great low-pressure area of North-West India, which is related to the monsoon of the Indian Ocean, extends to the Persian Gulf, and the pressure gradient which exists from the Eastern Mediterranean to the Persian Gulf maintains this flow of air over Mesopotamia throughout these months.

Consequently the land depends on the waters of its two great rivers for its fertility, since the rainfall alone is insufficient to maintain vegetation through the summer. Drawing their supply largely from the snowfall in the mountains of Armenia, the levels of the Tigris and Euphrates increase in the spring months, and begin to diminish as midsummer draws nigh. As in Egypt, the cultivator is dependent on the water of the rivers for bringing his crops to maturity, but in Mesopotamia they are at their highest in April and May, whereas the

rains of Abyssinia from June to September produce the annual Nile flood of Egypt in August and September.

In a region so sparsely inhabited and so little civilized as Mesopotamia the places at which meteorological observations have been made are naturally few. Some have been carried on for short periods among the foot-hills of the Taurus in the northern portion of the basin of the Euphrates, while others have been made for longer periods at Baghdad and Basra, and have been published in the Meteorological Reports of the Indian Government. Besides these, a series of observations which extends over five to six years has been provided by the activity of an archaeological mission engaged upon investigations on the site of the ancient city of Babylon.

We have therefore meteorological observations from the following places in Mesopotamia, but they are too few in number and extend over too limited periods to represent adequately the extensive basin of the Tigris and the Euphrates :

<i>Place.</i>	<i>Period of Observations.</i>	<i>Altitude.</i>	<i>Latitude N.</i>	<i>Longitude E.</i>
<i>Upper Mesopotamia :</i>	<i>Years.</i>	<i>Feet.</i>		
'Aintāb . . .	32	{ 3,200 2,755*	37° 4'	37° 35'
Urfeh . . .	7	1,870	37 13	38 47
Diarbekr . . .	2-4	1,950	37 54	40 22
Mosul . . .	3-4	{ 980 830*	36 22	43 14
<i>Lower Mesopotamia :</i>				
Baghdad . . .	21	120	33 21	44 26
Babylon . . .	5-6	100	32 30	44 20
Basra . . .	11	25		
Mohammareh . . .	$\frac{1}{2}$	?	30 26	48 13
<i>Persian Gulf :</i>				
Bushire . . .	33	25	29 0	49 50
Bahrein . . .	8	18		
Jask . . .	18	13	25 47	57 48
Muscat . . .	18	20	23 37	58 35

* The altitudes of some stations are uncertain. Those marked with an asterisk are taken from the Royal Geographical Society's map of 1910, the other value being that quoted in the observations.

Of these twelve stations 'Aintāb, Urfeh, and Diarbekr represent the climate of the hilly country which lies immediately to the southward of the mountain ranges which extend from the Gulf of Iskanderun on the west to Lake Van on the east, where they join the mountains of

Western Persia which form the eastern boundary of Mesopotamia. This region, which forms a part of the upper basins of the Euphrates and the Tigris, lies at an altitude of 1,500 to 3,000 feet, while many of the hills rise to greater heights. At 'Aintāb the observations, which relate to rainfall only, extend over thirty-two years. At Urfeh and Diarbekr the periods are shorter, being seven (1900-6) and two to four years (1901-5) respectively, but the observations are more complete and include all climatic factors.

Situated on the banks of the Tigris about 100 miles farther south than Diarbekr and more to the eastward, is Mosul, where observations have been made for three to four years (1908-11). This town, which is about 900 feet above sea-level, represents the climate of the southern part of Upper Mesopotamia, where more arid conditions prevail than in the foot-hills. At Mosul itself the winter rainfall is considerable, but in the Jezireh it decreases gradually as the hill-country is left behind.

UPPER MESOPOTAMIA

Temperature (Tables I-VII, pp. 28 ff.)

The coldest month is January, while the hottest is July or August, there being but little difference between these two months. The mean temperature of the day (Table I) varies from about 40° F. in January (31° F. at Diarbekr) to about 90° F. in July and August, the increase being at the rate of about ten degrees per month from April onwards. September sees a definite reduction of temperature after the summer heat, while in October and November the temperature diminishes rapidly.

The difference between the temperature at Mosul and that of the stations in the hills is not very apparent in the mean temperature but is clearly seen in the daily and monthly extremes (Tables II-VI). The mean daily maximum temperature in Mosul in July is 110° F. or 11° higher than at Diarbekr, while the mean monthly maximum, the highest temperature which may ordinarily be expected in the month, is 116.6° F. or 11° and 12° above that recorded at Diarbekr and Urfeh respectively.

Fairly low temperatures occur at all these stations annually, the mean daily minimum being 26.4° F. at Diarbekr and 32° F. at Mosul in January, but occasionally much lower readings are recorded. The mean monthly minimum in January is 27.1° F. at Urfeh, 19.2° F. at Mosul, and even 10.9° F. at Diarbekr. This severe cold at Diarbekr is doubtless due to its position in a basin into which the cold air drains from the surrounding mountains.

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The lowest and highest temperatures which have been recorded show the same wide range, though the observations have not yet extended over a long period, seven years being available for Urfeh, but from two to four for Diarbekr, and from three to four years for Mosul.

Place.	Highest Temperature recorded. ° F.	Month.	Lowest Temperature recorded. ° F.	Month.	Range. ° F.
Urfeh . . .	110·7	July	22·1	February	88·6
Diarbekr . . .	107·8	August	—0·4	January	108·2
Mosul . . .	118·8	July	4·3	„	114·5

This represents the extreme range of temperature which has been recorded for each place during the period for which observations are available. If, however, the difference between the lowest mean monthly minimum and the highest mean monthly maximum (Tables III and VI, pp. 28 and 30), that is, between the lowest and highest temperatures which may ordinarily be expected in any year, be taken, the annual range is : for Urfeh, 77·1° F. ; for Diarbekr, 94·4° F. ; and for Mosul, 97·4° F.

Rainfall (Tables IX and X, pp. 34–5)

In Upper Mesopotamia the rainfall is moderately plentiful at stations in and near the mountains, but it diminishes rapidly towards the alluvial plain of the Euphrates and Tigris.

The station of 'Aintāb, which is situated in the hills about 60 miles to the north of Aleppo, has an average annual rainfall of 22·05 inches, as deduced from a series of observations which extends over 32 years (Table IX, p. 34). The greatest amount of rain falls in December (4·13 inches), while more than 3 inches are recorded in November, January, and February. The months of July, August, and September are rainless, while the average rainfall in June is only 0·24 inch.

At the other stations the observations are probably too few as yet to furnish satisfactory averages, but they all show the heaviest rainfall as occurring in March, with a secondary maximum in December at Urfeh, and in November at Diarbekr and Mosul. This approximates to the yearly distribution of rainfall at stations in Western Persia. The number of rainy days show maxima in the same months (Table X, p. 34), and call for no special remark.

Snow occurs in Upper Mesopotamia in December and January and

sometimes in February and March as well. It is recorded on eight days on the average at Diarbekr and two at Urfeh during the winter.

Humidity (Table VIII, p. 32)

The mean relative humidity at Urfeh is remarkably low, and, if the figures are correct, must be ascribed to the *föhn* effect when the winds blow from the northward over the high mountain ranges of Asia Minor and descend to the much lower level of the basin of the Euphrates as warm and dry winds. In summer the humidity is particularly low, being from 26 to 29 per cent. At Mosul it is considerably higher, especially in December and January.

Thunderstorms (Table XII, p. 38)

Thunderstorms are moderately common, and occur most frequently in April and May, when the average number for the month is 4 at Diarbekr and 3 at Urfeh, the total number in the year being 14.6 at the former and 10.3 at the latter place.

Cloud (Table XIII, p. 38)

Observations of the amount of cloud are available from Urfeh, and also from Mosul, where observations were made three times daily. While the summer months, June to September, are almost cloudless, the amount increases rapidly in the autumn, until during the winter months the mean amount is from 4 to 5, Mosul showing a maximum of 5 to 6 in April (Table XIII, p. 38) on a scale in which 10 represents a completely overcast sky.

LOWER MESOPOTAMIA

The northern portion of Lower Mesopotamia extends from about Baghdad on the Tigris to Kurna at the junction of the Euphrates and the Tigris, and its extremely hot and dry climate is represented by the meteorological observations which have been taken at Baghdad and Babylon. At Baghdad these extend over a period of twenty-one years, while at Babylon they were made regularly for six years by an archaeological mission which was carrying out excavations there.

To the south of the junction of the two rivers at Kurna the climate becomes very damp as well as hot, and heavy dews are of frequent occurrence, the conditions approximating to those of the Persian Gulf. Basra, a station where meteorological observations have been

made for eleven years past, represents this portion of the country, while some observations made during four months in the summer of 1885 at Mohammareh are also available.

Temperature (Tables I to VII, pp. 28 ff.)

In Lower Mesopotamia the mean temperature ranges from 47° F. in January to 95° F. in July, while at Baghdad and Basra the range is somewhat less. January is the coldest month, and February is only slightly warmer, but from March onwards the temperature rises steadily at the rate of about 10° F. per month until June. June, July, and August are the hottest months of the year, the maximum usually falling in July or August.

As is to be expected in this semi-arid region, the maximum temperatures are very high. The mean daily maximum is from 57° F. to 60° F. in January, and rises to 110° F. and 111° F. in August at Baghdad and Babylon, and to 104° F. at Basra. The mean monthly maximum temperature for August is considerably higher, being 119.5° F. at Baghdad, while the highest temperatures which have been recorded at these four stations are 121.3° F. at Babylon and 121.0° F. at Baghdad in August. While such high temperatures are annually experienced in the summer, frost occurs occasionally in December, January, and February. The mean monthly minimum temperature in January is 27.5° F. for Baghdad, and 26.1° F. at Babylon, while the lowest temperature which has been recorded is 20.8° F. for both of these places.

The extreme annual range of temperature is hardly so great as in Upper Mesopotamia, although the maximum in August is higher, since the minimum in January is not nearly so low as, for instance, at Diarbekr.

<i>Place.</i>	<i>Highest Temperature recorded. ° F.</i>	<i>Month.</i>	<i>Lowest Temperature recorded. ° F.</i>	<i>Month.</i>	<i>Range. ° F.</i>
Baghdad. . . .	121.0	August	20.8	January	100.2
Babylon	121.3	"	20.8	"	100.5
Basra	111.4	July	23.7	"	87.7

The greatest range of temperature which may ordinarily be anticipated, i.e. the difference between the mean monthly maximum and mean monthly minimum temperatures, are 97.0° F., 91.9° F., and 76.5° F. for these three stations.

Rainfall (Table IX, p. 34)

While the rainfall of Lower Mesopotamia is less than that of Upper Mesopotamia, still an inch of rain usually falls in each of three months of the year. At Baghdad and Babylon the largest rainfall is in February, while at Basra the total for January is the highest, being thus intermediate between the later date of the maximum rainfall at places in the upper reaches of the river, and December, when the heaviest rainfall at places in the Persian Gulf is recorded. The total amount is not large at any station, ranging, on the average, from 4 to 7 inches. June to September are practically rainless, and in April, May, and October the amount which falls is small. The rainy days are consequently few (see Table X, p. 34), the highest average number being 3.6 in March at Baghdad and 5.0 in December and January at Babylon, while at Basra it is 2.6 in January.

Snow falls occasionally, and as many as four days of snow were recorded in January, 1912, at Babylon.

Humidity (Table VIII, p. 32)

The mean relative humidity at Baghdad lies between 60 and 80 per cent. from November to April, but falls much lower in the summer, and is only 38 per cent. in June, from which it rises slowly to 44 per cent. in September. At Babylon the values are lower. Here, even in the winter, very low relative humidities occur, 10 per cent. or less having been recorded in every month except December and January during the period 1907-11.

Thunderstorms (Table XII, p. 38)

Thunderstorms appear to be rather frequent, for at Babylon, which is the only place at which they have been regularly recorded, they show a well-marked maximum in April and May, when nearly five occur on an average. During the five years over which the observations extended 8 occurred in April of one year and 10 in May of another. In July, August, and September none occurred, and only a few in the autumn, which thus exhibits in this respect a marked difference from the spring.

Cloud (Table XIII, p. 38)

Cloudiness is naturally much less in the arid climate of Southern Mesopotamia than under the somewhat moister conditions of the

country to the north of Baghdad. Both that station and Babylon, however, show a well-marked cloudy season from December to April, while from June to September the sky is almost cloudless. A similar annual variation of cloudiness is noticeable at the northern end of the Persian Gulf, while at places nearer to the Indian Ocean, such as Jask and Muscat, July and August are months of much cloud.

Winds (Table XI, p. 36)

The winds of Mesopotamia have been observed at five stations, viz. Urfeh, Mosul, Baghdad, Babylon, and Basra; but at Baghdad and Basra the observations have been made at 8 a.m. only, while at the other places three observations daily—at 8 a.m., 2 p.m., and 7 p.m. or 8.30 p.m.—are available, and give a better representation of the air movement.

The mean wind directions for each month, expressed as percentages of the total directions observed in the month, are given in Table XI, p. 36, where it will be seen that the dominant wind direction in all months is the north-west, inclining at one time more to the west and at another to the north. In the summer the north-west wind shows the greatest steadiness at all stations, when it reaches a percentage frequency of 70 to 80. In winter and spring the southerly and easterly winds attain their greatest frequency, but there is a recognizable difference at the different stations. At Urfeh calms are not indicated in the observations, and in the winter months easterly and southerly winds have each about half the frequency of the north-westerly. At this station southerly winds are fairly frequent at all seasons, but, as elsewhere, are at the minimum in the summer months.

At Mosul calms are few, and the north-westerly winds are still predominant, reaching 77.7 per cent. in the summer months. At that season southerly winds are comparatively rare, but they reach 30.3 per cent. in the winter months, and as south-easterly winds continue into April and May. At Baghdad the observations were made at 8 a.m. only, and a very high percentage of calms was recorded—from 58.4 per cent. in December to 22.9 per cent. in July. This high proportion may be due to local conditions, but also the light airs of the winter mornings have probably been recorded as calms, since Dr. A. Schläfli, who resided there in 1862-3 and made careful meteorological observations, notes that calms are comparatively rare. Even though very light airs prevail in the early morning, the wind

rises steadily in the forenoon, and by the early afternoon is blowing freshly to drop again at sunset, and this diurnal variation in the strength of the wind is a normal condition in all the months of the year except during periods of cold and rainy weather in winter.

Southerly winds are frequent in the winter, but they fall to a very small number in the summer months. At Babylon, some seventy miles south of Baghdad, where observations were taken three times daily for more than five years, hardly any calms were recorded. Southerly winds were frequent in the winter months and in April and May, but were always greatly inferior to the north-westerly winds, which in the summer months reached the proportion of 85.5 per cent. At Basra the proportions do not differ greatly from those of the stations higher up the river, but southerly winds have a rather greater prevalence in the summer months than farther northward.

The general character of the air circulation over Mesopotamia is well indicated by these observations. Throughout the year a prevailing current from the north-west sweeps over the country from the hilly country in the north to the shores of the Persian Gulf. This air has for the most part descended from altitudes of 4,000 feet or more on the plateaus of Asia Minor and Kurdistan, and therefore reaches the northern part of Upper Mesopotamia as a dry wind. This is clearly indicated by the low value of the relative humidity of Urfeh. Passing southwards and entering successively warmer regions, the air of Mesopotamia is everywhere dry, except in the delta, where the climatic conditions agree closely with those in the Persian Gulf. The frequent occurrence of easterly winds in the northern part of Upper Mesopotamia during the winter and spring is probably connected with the occurrence of depressions in the Levant, many of which pass over Northern Syria or Palestine into Mesopotamia. Data bearing on the velocity of the wind are very scanty.

There is probably a well-marked diurnal variation in both the direction and the force of the wind in all parts of the country, but the wind directions at the three hours of observation have been published for Babylon only. Here the north-westerly wind of the morning becomes more northerly and even passes to the east of north by the afternoon, especially in the summer months. Except in the cold weather or during the passage of depressions, the increase of wind velocity during the day is usual and is especially marked during the hot months. From light airs at sunrise the wind increases to a moderate breeze by about 10 a.m., and by 2 p.m. to

4 p.m. has become a fresh or even a strong breeze. It is strong enough to raise dust and even sand, so that in the afternoon the horizon is usually obscured. About sunset the wind drops, to rise again an hour or two later as a light breeze which may continue during the night, falling to a calm before sunrise.

Gales are said to be rare, but probably high winds occur when depressions pass over the country in the rainy season. In the summer the afternoon wind is said occasionally to reach gale force, but this seems to be exceptional.

Sand Storms

The occurrence of sand storms during 1911 and 1912 was noted at Babylon, 12 and 4 being recorded respectively. They seem to be most common in the spring months, but the observations were too few to support any definite conclusion. It appears that these sand storms were strong winds carrying dust and sand similar to the *Khamsin* of Egypt, and not the *Simoom* (the hot wind accompanying a cloud of sand and dust which sweeps across the arid country as a disturbance of comparatively slight depth and short duration). Preceded by dull or cloudy weather of great heat and oppressiveness and usually by a light southerly wind, the squall of the *Simoom* itself, accompanied by a dense sand cloud which it has raised, advances with great rapidity, and often blows with extreme violence. After its passage the air quickly clears and a cooler period with northerly winds follows.

CONDITIONS AFFECTING AVIATION

Density.—The density of the air in Mesopotamia has been computed for four months of the year, including those of mid-winter and mid-summer, and the results are given in the following table :

TABLE OF DENSITY IN GRAMMES PER CUBIC METRE

Place.	January.	April.	July.	October.
Mosul	1,233	1,170	1,089	1,149
Baghdad	1,254	1,194	1,127	1,172
Babylon	1,260	1,166	1,121	1,177
Basra	1,250	1,185	1,130	1,176

Visibility.—In all hot countries where the ground is heated to a high temperature in the summer months, the air in contact with it is much hotter than that at a short distance above the ground. The density of this layer which is in contact with the ground is consequently less than that of the upper layers, and all objects seen through these heated layers appear to be below their true position. This effect, known as mirage, leads to a part of the sky being seen as though on the surface of the desert, where it appears to be a sheet of water, and to hills, rocks, and other objects being distorted. Visibility is thereby greatly interfered with whenever the line of sight is inclined at a small angle to the ground; for a line of sight from any considerable height this form of interference would not be serious, but when the ground is highly heated, as in the case of a semi-arid and subtropical region, the ascending hot air and the cooler air which descends to take its place will probably produce a general haziness throughout the hottest time of the day. Further, the increased velocity of the wind after midday raises a considerable amount of fine dust which remains in suspense until sunset, and diminishes the visibility of objects at a distance.

Clouds are rare in the summer months, and the few that do occur are cirrus clouds which are situated at high altitudes. Occasionally, when unsettled weather is imminent, overcast skies are experienced, but these are uncommon and do not usually last for any time.

Temperature.—The difference between the highest and lowest temperatures in any month is very considerable; the mean range, or the difference which is ordinarily experienced in the course of the various months, is given in the following table:

MEAN MONTHLY RANGE OF TEMPERATURE

<i>Month.</i>	<i>Mosul.</i> ° F.	<i>Baghdad.</i> ° F.	<i>Babylon.</i> ° F.	<i>Basra.</i> ° F.	<i>Bushire.</i> ° F.
January . . .	41·2	41·1	48·0	37·3	35·2
February . . .	40·8	41·9	45·9	37·7	30·7
March	36·4	45·0	48·8	37·7	35·5
April	45·2	43·5	54·0	37·6	36·9
May	41·8	46·5	50·8	38·0	33·5
June	44·7	42·5	49·2	30·9	26·7
July	44·3	42·7	47·5	32·3	24·8
August	44·1	45·4	49·4	33·8	27·0
September . .	47·7	47·7	53·1	39·8	27·1
October	44·8	47·4	51·0	39·8	30·0
November . . .	44·1	45·5	51·4	40·3	34·5
December . . .	34·8	40·3	46·3	33·5	33·3

The average range of temperature in a single day is naturally much less, and is given below for the same places.

AVERAGE DAILY RANGE OF TEMPERATURE

<i>Month.</i>	<i>Mosul.</i> ° F.	<i>Baghdad</i> ° F.	<i>Babylon.</i> ° F.	<i>Basra.</i> ° F.	<i>Bushire.</i> ° F.
January	18.0	21.3	20.3	16.2	13.0
February	17.7	22.8	24.6	16.4	12.6
March	18.9	23.3	26.7	17.3	13.4
April	22.5	24.7	26.8	18.8	14.1
May	27.0	25.4	29.0	19.6	13.5
June	28.9	28.4	33.6	18.9	11.2
July	29.6	29.8	35.1	21.5	11.0
August	31.5	30.8	36.3	23.5	13.0
September	31.1	30.8	36.4	24.6	14.8
October	28.4	29.3	31.7	22.7	16.3
November	22.5	24.6	27.9	18.3	15.6
December	18.0	20.5	23.0	13.7	13.3

Winds.—The prevalent winds are shown in Table XI, p. 36, for the different stations at which observations have been made. The north-westerly and northerly winds blow with great steadiness, especially in summer, when there is a steep pressure gradient from the north of Mesopotamia to the Persian Gulf. In consequence of heating, the lower layers of air which are in contact with the ground rise, and in this way a mixing of the lower and upper air takes place as the day advances. The result is that the more rapid motion of the upper layers is imparted to the lower layers with which they are being mixed, and increased velocity of the surface wind in the midday and afternoon hours is thus brought about.

Observations of atmospheric pressure have been made at few places in Mesopotamia, but from these and others in the Persian Gulf, in Syria, Egypt, Arabia, and India the general trend of the isobars can be deduced for the summer months May to October, when there is a well-defined pressure gradient towards the Persian Gulf. In the winter months the gradient is slight, and the data are insufficient for reliable deductions to be made of the velocity of the upper air currents. An approximate value can, however, be obtained for the summer months, and the estimated velocity of the winds at from 1,500 to 4,000 feet (gradient wind) is given in the following table :

ESTIMATED VELOCITY OF THE GRADIENT WIND IN LOWER MESOPOTAMIA, BAGHDAD
TO BASRA

	<i>June.</i>	<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>
Metres per second	9.4	7.0	5.4	5.4	10.9
Miles per hour	21.0	15.7	12.1	12.1	24.4

Further eastward these velocities appear to increase to 30.0, 25.6, 24.8, 23.7, and 24.4 miles per hour respectively.

In the summer half-year the change of pressure (reduced to sea level) is comparatively rapid as the Tigris or Euphrates is ascended, and the average increase of pressure for Mesopotamia may be taken as being about 1 mb. for 125 kilometres or 77.7 statute miles, in going from the head of the Persian Gulf to Upper Mesopotamia. In the months before and after July the gradient is less, but from October to April the distribution of pressure is too imperfectly known for isobars of any reliability to be drawn.

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TABLE I
MEAN TEMPERATURE

	Jan.	Feb.	Mar.	April.	May.	June.
Upper Mesopotamia :						
Urfeh	40·3	47·8	52·3	62·6	71·2	81·7
Diarbekr	30·9	40·5	47·5	58·5	68·2	78·8
Mosul	41·0	46·0	52·0	62·6	76·5	86·5
Lower Mesopotamia :						
Baghdad	48·8	52·8	59·2	68·0	78·8	87·3
Babylon	46·6	53·8	61·9	76·1	84·0	91·3
Basra *	51·8	55·6	63·0	72·9	81·9	87·3
Mohammareh †	—	—	—	—	86·4	90·1
Persian Gulf :						
Bushire	57·5	58·8	64·5	72·9	81·1	84·9
Bahrein *	61·2	62·2	67·2	74·3	83·1	87·2
Jask	66·7	67·9	71·3	79·0	84·3	88·2
Muscat	69·3	69·8	73·2	81·9	87·6	89·7

TABLE II
MEAN DAILY MAXIMUM TEMPERATURE

Upper Mesopotamia :						
Diarbekr	39·0	48·2	56·1	67·6	78·6	90·3
Mosul	50·0	54·9	61·5	73·9	90·0	100·9
Lower Mesopotamia :						
Baghdad	59·5	65·8	72·9	82·8	93·7	104·5
Babylon	57·2	66·7	75·4	85·6	97·7	106·3
Basra	59·9	65·4	73·6	83·8	93·9	99·7
Persian Gulf :						
Bushire	64·4	65·5	72·4	81·2	89·1	91·8
Bahrein	66·7	67·5	73·8	81·4	90·7	93·9
Jask	73·8	74·8	79·2	86·5	92·2	95·9
Muscat	73·5	73·9	78·4	86·5	93·7	95·9

TABLE III
MEAN MONTHLY MAXIMUM TEMPERATURE

Upper Mesopotamia :						
Urfeh	53·2	60·1	71·4	82·0	90·9	100·6
Diarbekr	47·5	54·7	65·3	77·4	87·1	99·9
Mosul	60·4	64·8	70·9	84·9	97·0	108·7
Lower Mesopotamia :						
Baghdad	68·6	75·9	85·0	93·7	106·1	113·4
Babylon	69·1	76·8	87·3	99·9	109·6	114·3
Basra	70·0	75·1	83·2	93·3	103·2	106·3
Persian Gulf :						
Bushire	75·4	75·6	86·2	94·3	101·2	100·9
Bahrein	76·6	75·2	85·7	92·6	102·6	101·4
Jask	78·7	81·4	87·9	92·0	101·6	104·5
Muscat	80·7	79·2	89·4	96·5	104·5	106·6

* Deduced from $\frac{\text{Max. Min.}}{2}$ — a correction derived from the observation of

Baghdad and Bushire respectively.

† For 1885 only.

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>
88·9	88·9	80·4	70·0	55·4	46·0
87·4	87·3	76·5	63·9	50·4	40·1
94·8	93·4	85·5	73·2	59·0	48·2
92·1	92·5	86·0	76·3	61·5	52·5
94·8	93·7	88·0	77·2	61·3	50·9
90·2	90·7	85·3	77·4	64·9	56·0
94·8	92·1	—	—	—	—
88·5	89·4	85·8	78·2	69·6	61·6
90·3	91·2	87·8	80·9	73·7	65·0
89·0	88·2	86·3	81·8	75·4	70·2
88·2	85·0	84·4	82·2	77·1	72·4

Upper Mesopotamia :

Urfeh.
Diarbetr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.*
Mohammareh.†

Persian Gulf :

Bushire.
Bahrein.*
Jask.
Muscat.

99·0	98·1	86·0	73·8	58·1	48·0
110·1	109·0	101·1	87·4	70·2	57·4
109·4	110·0	103·3	92·3	75·1	63·1
110·5	110·7	105·8	93·0	75·7	62·4
103·3	104·5	99·5	89·1	75·3	63·3
95·3	96·9	94·0	87·6	77·9	68·5
97·7	98·4	94·6	88·5	79·9	70·8
96·0	94·3	93·0	90·3	83·4	77·6
93·2	89·1	89·1	88·2	82·5	76·9

Upper Mesopotamia :

Diarbetr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

104·0	104·2	95·5	87·4	72·5	59·2
105·3	105·1	92·8	83·3	68·2	59·9
116·6	115·0	109·8	96·1	81·0	65·7
116·8	119·5	112·6	101·8	86·9	72·1
116·4	117·0	114·1	101·7	86·5	73·2
108·5	109·2	106·0	97·5	86·8	72·0
102·3	104·4	99·7	94·0	88·2	79·0
102·7	103·8	100·7	95·2	89·2	79·7
103·6	101·3	99·8	96·8	88·7	82·8
103·1	98·8	98·3	97·0	90·1	83·1

Upper Mesopotamia :

Urfeh.
Diarbetr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

TABLE IV

ABSOLUTE MAXIMUM TEMPERATURE

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
Upper Mesopotamia :						
Urfeh	59·0	69·1	83·1	89·4	97·3	106·3
Diarbekr	51·1	60·1	65·7	79·7	91·6	104·9
Mosul	62·6	66·4	71·1	87·6	103·5	110·3
Lower Mesopotamia :						
Baghdad	79·9	84·8	98·8	99·1	109·9	119·2
Babylon	75·4	81·7	95·7	105·3	114·1	120·7
Basra	80·1	83·3	91·9	99·9	114·2	111·4
Mohammareh *	—	—	—	—	98·4	106·3
Persian Gulf :						
Bushire	80·0	84·6	104·7	102·5	106·5	109·3
Bahreïn	83·1	83·2	95·2	96·5	108·8	106·7
Jask	82·2	88·3	92·3	102·2	110·2	109·8
Muscat	85·9	85·3	96·8	103·3	110·3	114·3

TABLE V

MEAN DAILY MINIMUM TEMPERATURE

Upper Mesopotamia :						
Diarbekr	26·4	33·4	38·8	49·3	58·5	65·5
Mosul	32·0	37·2	42·6	51·4	63·0	72·0
Lower Mesopotamia :						
Baghdad	38·2	43·0	49·6	58·1	68·3	76·1
Babylon	36·9	42·1	48·7	58·8	68·7	72·7
Basra	43·7	49·0	56·3	65·0	74·3	80·8
Persian Gulf :						
Bushire	51·4	52·9	59·0	67·1	75·6	80·6
Bahreïn	56·4	57·6	63·0	69·7	78·0	83·1
Jask	60·6	62·0	66·6	73·2	78·4	83·3
Muscat	67·1	67·5	72·0	79·7	85·7	88·5

TABLE VI

MEAN MONTHLY MINIMUM TEMPERATURE

Upper Mesopotamia :						
Urfeh	27·1	31·3	35·6	44·6	52·7	61·2
Diarbekr	10·9	22·3	29·5	39·6	51·8	55·9
Mosul	19·2	24·4	34·5	39·7	55·2	64·0
Lower Mesopotamia :						
Baghdad	27·5	34·0	40·0	50·2	59·6	70·9
Babylon	26·1	30·9	38·5	45·9	58·8	65·1
Basra	32·7	37·4	45·5	55·7	65·2	75·4
Persian Gulf :						
Bushire	40·2	44·9	50·7	57·4	67·7	74·2
Bahreïn	46·7	49·6	54·4	60·7	70·3	76·1
Jask	50·6	54·3	58·5	65·4	72·3	78·1
Muscat	60·6	62·8	65·7	71·5	79·3	83·2

* For 1885 only.

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>
110·7	108·5	101·8	90·5	78·8	61·7
106·2	107·8	93·2	84·9	69·8	62·4
118·8	117·7	113·9	97·0	86·5	71·8
120·2	121·0	117·2	108·0	95·3	81·0
119·3	121·3	116·1	104·4	90·9	80·8
114·4	113·9	109·4	101·4	92·4	76·6
110·5	113·2	—	—	—	—
109·5	115·0	107·5	101·0	91·3	86·6
105·7	107·5	105·4	104·7	92·4	84·1
111·8	106·7	104·8	102·2	92·3	86·3
110·3	105·3	102·8	102·3	96·3	88·3

Upper Mesopotamia :

Urfeh.
Diarbekr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.
Mohammarch.*

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

75·0	74·8	64·0	53·2	44·4	36·1
79·5	77·5	70·0	59·0	47·7	39·4
79·6	79·2	72·5	63·0	50·5	42·6
75·4	74·5	69·4	61·3	47·8	39·4
81·8	81·0	74·9	66·4	57·0	49·6
84·3	83·9	79·2	71·3	62·3	55·2
85·4	86·1	82·5	76·0	68·4	59·7
85·5	84·1	81·1	75·9	69·0	64·0
87·5	84·0	83·1	80·6	75·2	70·3

Upper Mesopotamia :

Diarbekr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

69·8	69·4	57·4	51·6	41·4	32·7
69·3	69·4	55·8	44·2	36·5	29·1
72·3	70·9	62·1	51·3	36·9	30·9
74·1	74·1	64·9	54·4	41·4	31·8
68·9	67·6	61·0	50·7	35·1	26·9
76·2	75·4	66·2	57·7	46·5	38·5
77·5	77·4	72·6	64·0	53·7	45·7
80·0	80·5	76·4	69·1	60·8	51·0
82·3	79·9	75·4	69·2	62·1	58·0
81·7	78·7	79·2	75·3	69·7	65·6

Upper Mesopotamia :

Urfeh.
Diarbekr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

TABLE VII

ABSOLUTE MINIMUM TEMPERATURE

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
Upper Mesopotamia :						
Urfeh	23·0	22·1	30·2	39·2	45·5	53·6
Diarbekr	— 0·4	17·2	26·1	36·5	46·0	52·9
Mosul	4·3	5·2	34·5	37·6	53·2	61·9
Lower Mesopotamia :						
Baghdad	20·8	29·8	33·5	43·8	50·0	62·8
Babylon	20·8	25·9	32·9	41·7	57·7	61·3
Basra	23·7	31·1	39·7	52·3	59·1	70·3
Mohammareh *	—	—	—	—	67·8	71·8
Persian Gulf :						
Bushire	32·0	37·2	45·4	50·4	57·7	67·2
Bahrein	40·8	44·8	51·3	57·3	65·3	72·3
Jask	41·8	51·3	47·3	61·3	69·3	73·7
Muscat	57·5	62·7	62·1	70·6	78·1	78·3

TABLE VIII

RELATIVE HUMIDITY (Mean of Day)

Upper Mesopotamia :						
Urfeh	50	53	48	43	36	29
Mosul	87	87	78	76	65	43
Lower Mesopotamia :						
Baghdad †	80	72	71	60	52	38
Babylon	67	55	47	42	34	26
Basra †	79	76	71	66	61	58
Persian Gulf :						
Bushire	78	77	71	66	62	66
Bahrein	80	80	78	74	68	66
Jask	74	75	73	68	68	71
Muscat	68	69	68	59	59	64

* For 1885 only.

† 8 a.m. only.

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>
66·2	67·1	51·8	48·2	37·6	19·4
67·5	66·2	54·3	43·5	32·9	16·3
71·2	67·1	58·3	48·9	29·1	27·9
71·1	68·9	56·0	47·5	29·5	18·6
60·1	63·0	57·2	46·0	27·1	18·9
70·7	68·7	59·7	52·5	35·7	29·9
80·8	75·9	—	—	—	—
74·0	69·1	63·2	55·4	46·3	39·4
76·8	79·3	74·4	55·9	52·9	43·0
76·2	76·8	70·0	65·2	52·3	53·8
77·3	77·1	77·3	74·7	67·1	63·5

Upper Mesopotamia :

Urfeh.
Diarbekr.
Mosul.

Lower Mesopotamia :

Baghdad.
Babylon.
Basra.
Mohammareh.*

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

26	28	29	34	49	50
46	64	61	72	80	86
39	42	44	52	66	80
24	22	25	35	51	67
59	59	62	68	71	79
67	68	67	65	68	75
68	74	74	77	79	82
74	77	74	69	69	72
75	81	75	66	66	68

Upper Mesopotamia :

Urfeh.
Mosul.

Lower Mesopotamia :

Baghdad.†
Babylon.
Basra.†

Persian Gulf :

Bushire.
Bahrein.
Jask.
Muscat.

TABLE IX

MEAN MONTHLY RAINFALL (inches)

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
Upper Mesopotamia :						
Aintāb	3.23	3.54	2.76	2.36	1.30	0.24
Urfeh	2.64	2.64	2.91	1.18	0.87	0.04
Diarbekr	2.05	1.97	4.10	2.84	1.54	0.16
Mosul	2.49	3.06	3.37	2.09	0.48	0.11
Lower Mesopotamia :						
Baghdad	1.04	1.37	1.41	0.81	0.23	—
Babylon	0.95	0.36	1.09	0.20	0.02	—
Basra	1.17	1.05	1.09	0.48	0.46	—
Persian Gulf :						
Bushire	2.68	2.06	0.91	0.48	0.02	—
Bahreïn	0.37	0.59	0.38	0.17	0.10	—
Jask	0.79	0.86	0.77	0.06	—	0.05
Muscat	1.08	0.78	0.76	0.11	—	0.15

TABLE X

RAIN DAYS (>0.2 mm. or 0.008 in. of rain)

Upper Mesopotamia :						
Urfeh	7.9	9.2	11.3	8.8	5.9	0.6
Diarbekr	7.0	7.0	13.0	12.0	6.0	2.5
Mosul	8.0	11.0	9.3	9.6	5.3	0.5
Lower Mesopotamia :						
Baghdad	2.2	2.4	3.6	2.1	0.7	—
Babylon	5	4	4	3	1	—
Basra	2.6	2.5	2.1	1.5	1.2	—
Persian Gulf :						
Bushire	4.2	3.8	2.2	1.1	—	—
Bahreïn	0.9	1.7	1.1	0.9	0.2	—
Jask	2.2	1.8	1.7	0.2	—	0.1
Muscat	1.8	1.6	1.9	0.4	—	0.2

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>	
0-08	—	—	1-06	3-35	4-13	Upper Mesopotamia :
—	—	0-16	0-47	1-81	2-72	'Aintāb.
—	—	0-04	0-71	3-15	2-68	Urfeh.
—	—	0-31	0-26	2-10	1-91	Diarbekr.
						Mosul.
	0-05	—	0-08	0-79	1-17	Lower Mesopotamia :
—	—	—	0-40	0-45	0-78	Baghdad.
—	—	0-19	0-08	0-89	0-82	Babylon.
						Basra.
	0-01	—	0-10	1-56	3-25	Persian Gulf :
—	—	—	0-01	0-04	0-81	Bushire.
0-01	—	—	0-04	0-32	1-27	Bahrein.
0-02	—	—	0-07	0-35	0-62	Jask.
						Muscat.

—	—	0-8	3-2	7-8	9-5	Upper Mesopotamia :
—	—	2-5	4-5	10-0	12-0	Urfeh.
—	—	0-7	2-5	6-0	7-0	Diarbekr.
						Mosul.
	0-1	—	0-3	1-5	3-1	Lower Mesopotamia :
—	—	—	2	3	5	Baghdad.
—	—	0-3	0-2	1-8	2-5	Babylon.
						Basra.
	—	—	0-2	2-4	4-1	Persian Gulf :
—	—	—	0-1	0-3	1-7	Bushire.
—	—	—	0-2	0-6	2-1	Bahrein.
0-1	—	—	0-1	0-8	1-3	Jask.
						Muscat.

TABLE XI

WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

					<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
Urfeh :										
N.	.	.	.	.	14	11	9	9	11	11
NE.	.	.	.	.	10	13	12	6	11	4
E.	.	.	.	.	10	13	12	6	4	2
SE.	.	.	.	.	9	11	14	12	4	4
S.	.	.	.	.	3	7	6	7	2	2
SW.	.	.	.	.	6	8	9	10	15	13
W.	.	.	.	.	14	15	19	16	12	20
NW.	.	.	.	.	34	22	19	34	41	44
Mosul :										
N.	.	.	.	.	13.9	14.6	8.4	14.7	23.1	21.9
NE.	.	.	.	.	8.4	4.9	3.3	3.4	5.1	3.9
E.	.	.	.	.	10.2	15.0	14.7	10.2	10.7	3.0
SE.	.	.	.	.	15.4	15.3	23.7	20.6	13.8	4.5
S.	.	.	.	.	6.6	11.7	11.4	6.1	4.5	1.1
SW.	.	.	.	.	5.5	5.2	4.0	5.9	2.9	6.7
W.	.	.	.	.	11.7	13.7	14.4	12.1	13.5	19.8
NW.	.	.	.	.	28.2	19.5	20.1	27.0	26.4	35.7
C.	.	.	.	.	—	—	—	—	—	3.4
Baghdad :										
N.	.	.	.	.	12.9	12.4	15.6	13.6	18.1	30.8
NE.	.	.	.	.	0.3	1.9	1.7	4.4	4.8	5.0
E.	.	.	.	.	1.0	1.9	3.7	2.1	1.9	0.7
SE.	.	.	.	.	1.7	4.3	5.7	1.7	1.3	1.0
S.	.	.	.	.	7.5	9.3	10.1	7.0	3.2	0.6
SW.	.	.	.	.	2.7	—	1.3	1.7	2.2	—
W.	.	.	.	.	7.5	5.4	3.7	7.0	5.6	2.0
NW.	.	.	.	.	12.2	11.6	8.1	13.6	15.8	34.2
C.	.	.	.	.	54.0	53.1	50.1	49.0	47.0	25.8
Babylon :										
N.	.	.	.	.	13.1	18.6	15.2	17.8	21.8	23.9
NE.	.	.	.	.	4.9	4.5	5.5	7.7	5.7	2.1
E.	.	.	.	.	5.9	7.4	6.8	7.2	7.1	2.4
SE.	.	.	.	.	18.0	20.1	17.3	12.7	9.3	2.7
S.	.	.	.	.	7.2	5.7	8.7	6.7	7.7	2.0
SW.	.	.	.	.	4.4	5.7	5.3	5.6	5.1	2.5
W.	.	.	.	.	17.0	15.5	13.1	13.0	14.7	15.8
NW.	.	.	.	.	26.7	20.3	26.0	26.3	26.7	47.0
C.	.	.	.	.	2.6	2.3	2.4	2.9	1.9	1.6
Basra :										
N.	.	.	.	.	29.3	21.6	19.8	33.4	27.2	27.1
NE.	.	.	.	.	0.6	2.2	4.5	3.7	2.4	0.7
E.	.	.	.	.	—	1.3	1.3	1.8	2.4	0.7
SE.	.	.	.	.	6.4	3.6	8.6	3.7	4.5	1.0
S.	.	.	.	.	17.7	20.6	23.0	17.8	10.0	4.2
SW.	.	.	.	.	5.8	6.8	3.1	6.3	3.9	1.8
W.	.	.	.	.	13.5	14.4	8.9	11.6	15.1	20.1
NW.	.	.	.	.	14.4	15.8	12.3	11.6	15.7	41.6
C.	.	.	.	.	12.3	13.7	18.5	10.0	18.8	2.8

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>	
6	11	12	9	15	15	Urfeh :
8	7	8	6	11	15	N.
2	5	2	2	8	18	NE.
3	3	4	8	17	9	E.
4	2	6	5	3	7	SE.
11	14	15	14	5	2	S.
12	15	12	12	11	15	SW.
54	43	41	44	30	19	W.
						NW.
18.6	17.8	16.7	14.3	11.6	14.7	Mosul :
2.5	2.0	3.0	4.2	5.9	8.7	N.
5.9	4.2	3.9	6.0	8.6	5.9	NE.
4.5	4.2	6.2	10.0	14.8	10.8	E.
2.5	3.0	5.3	3.0	4.8	8.5	SE.
5.6	7.5	5.9	7.1	7.4	6.2	S.
20.6	23.6	20.8	21.4	13.9	12.7	SW.
39.8	37.6	38.0	34.0	33.0	32.5	W.
—	—	—	—	—	—	NW.
						C.
18.4	20.2	22.5	20.6	14.4	11.3	Baghdad :
1.0	1.7	2.8	3.3	1.7	1.0	N.
—	1.0	1.0	2.6	1.7	1.3	NE.
0.3	0.7	1.4	1.3	1.7	4.9	E.
—	—	1.0	2.9	6.2	5.9	SE.
—	0.3	0.3	1.6	2.0	1.6	S.
7.1	6.7	6.5	2.0	2.7	4.3	SW.
50.3	38.2	22.5	12.5	11.6	11.2	W.
22.9	31.2	42.0	53.2	58.0	58.4	NW.
						C.
15.8	15.0	16.5	18.7	11.0	10.7	Babylon :
1.3	2.1	5.5	6.6	5.0	3.7	N.
1.3	1.2	2.2	5.2	4.9	4.0	NE.
1.2	2.6	3.0	9.9	11.4	11.6	E.
1.3	1.3	2.5	5.8	3.3	7.0	SE.
2.2	1.6	3.9	5.1	4.8	3.1	S.
18.6	20.6	17.3	12.4	18.3	18.2	SW.
56.5	51.8	43.1	30.8	35.9	34.5	W.
1.6	3.8	6.0	5.6	5.3	5.0	NW.
						C.
32.8	22.1	6.2	16.1	11.6	15.3	Basra :
1.2	1.8	4.7	2.6	2.0	1.8	N.
1.2	1.8	2.3	0.6	1.3	1.8	NE.
1.5	2.4	3.1	4.5	10.7	5.7	E.
5.2	6.7	2.3	9.7	14.0	11.5	SE.
3.6	10.7	14.8	3.9	3.0	6.1	S.
21.3	25.3	40.6	31.0	26.0	28.5	SW.
27.9	22.5	13.3	10.3	16.7	18.5	W.
5.2	6.7	12.5	21.2	14.7	10.8	NW.
						C.

TABLE XI (*continued*)

WIND DIRECTIONS AS PERCENTAGES OF TOTAL OBSERVATIONS

SUMMARY

	<i>Percentage.</i>	<i>Nov.—March.</i>			<i>April—May.</i>		
		W., NW., & N.	NE. & E.	SE., S., & SW.	W., NW., & N.	NE. & E.	SE., S., & SW.
Urfeh	.	52.4	24.4	23.2	61.5	13.5	25.0
Mosul	.	52.6	17.1	30.3	58.4	14.7	17.9
Baghdad	.	30.0	3.2	13.0	53.3	6.2	2.8
Babylon	.	58.8	10.5	26.7	60.2	13.9	23.6
Basra	.	53.3	3.4	29.3	57.3	2.1	23.1

TABLE XII

THUNDERSTORMS

	<i>Jan.</i>	<i>Feb.</i>	<i>Mar.</i>	<i>April.</i>	<i>May.</i>	<i>June.</i>
Upper Mesopotamia :						
Urfeh	—	0.4	1.2	2.1	3.0	1.4
Diarbekr	—	0.3	1.0	4.0	1.7	2.5
Lower Mesopotamia :						
Babylon	1.0	2.0	2.4	4.8	4.6	0.8
„ Maximum in any year	2	5	4	8	10	2

TABLE XIII

MEAN AMOUNT OF CLOUD †

Upper Mesopotamia :						
Urfeh *	3.9	4.7	4.7	3.6	2.8	0.9
Mosul *	5.2	5.5	5.1	5.6	3.6	1.4
Lower Mesopotamia :						
Baghdad †	2.8	2.7	2.9	2.1	1.6	0.3
Babylon *	4.3	3.9	3.6	3.9	3.2	0.9
Basra †	3.6	3.4	3.9	2.7	2.6	0.1
Persian Gulf :						
Bushire †	3.9	2.7	3.7	3.2	2.2	0.1
Bahrein †	2.4	1.8	1.8	1.0	0.9	0.2
Jask †	2.8	2.8	2.4	1.5	0.5	1.0
Muscat	2.8	2.3	2.3	1.1	0.7	1.8

* 8 a.m. only.

† Three observations, at 8 a.m., 2 p.m., and 7.30 or 8.30 p.m.

‡ 0 = cloudless sky; 10 = completely overcast.

<i>June-Sept.</i>			<i>October.</i>			<i>Percentage.</i>
W., NW., & N.	NE. & E.	SE., S., & SW.	W., NW., & N.	NE. & E.	SE., S., & SW.	
70.2	9.5	20.2	65.0	8.0	27.0	Urfeh.
77.7	14.2	7.8	69.7	10.2	20.1	Mosul.
64.9	3.3	1.4	35.1	5.9	5.8	Baghdad.
85.5	9.0	6.7	61.9	11.8	20.8	Babylon.
75.2	3.6	11.5	57.4	3.2	18.1	Basra.

<i>July.</i>	<i>Aug.</i>	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec.</i>
0.3	0.2	0.6	0.8	0.3	—
—	—	2.0	1.3	1.5	0.3
—	—	—	1.3	1.5	1.5
—	—	—	3	3	3

Upper Mesopotamia :

Urfeh.

Diarbekr.

Lower Mesopotamia :

Babylon.

,, Maximum in any year.

0.4	0.4	1.0	2.3	3.8	4.7
0.2	0.5	1.4	2.4	4.8	5.3
0.1	0.3	0.5	1.5	1.9	2.3
0.3	0.2	0.6	2.6	3.1	4.2
0.1	0.2	0.5	1.9	2.2	3.5
0.7	0.8	0.6	1.1	2.7	3.2
0.1	0.4	0.1	0.3	0.5	2.4
2.0	2.7	1.5	0.9	1.9	2.6
3.2	2.8	1.1	0.6	1.5	2.5

Upper Mesopotamia :

Urfeh.*

Mosul.*

Lower Mesopotamia :

Baghdad.†

Babylon.*

Basra.†

Persian Gulf :

Bushire.†

Bahrein.†

Jask.†

Muscat.

CHAPTER III

MINERALS

As might be expected from the configuration of the country, the existence of minerals occurs almost exclusively in the hilly and mountainous borders of the great plains. Where the Euphrates debouches into the Jezireh, gypsum and fuller's earth abound in the flat plains on both sides of the river. There are extensive salt works at Berareh, where the Jebel Sinjar approaches the Khabūr stream, and sulphur springs at Ras el-'Ain. Further eastwards in the hills of Diarbekr traces of minerals increase, and five mines are known to exist, of which three are at present worked—one by the State and two by lessees. The Government mine, of copper, is situated about 50 miles NW. from Diarbekr on the road to Kharpūt, at Arghana, and appears to have been discovered in A.D. 1096. The ore is a mixture of iron and copper pyrites, one or other predominating as the case may be. The total annual production may be estimated at about 1,200 tons. The ore is either roughly treated on the spot, the working methods being exceedingly primitive, or else it is exported in its natural condition. The two mines worked by private enterprise are a copper mine near Palu, N. of Diarbekr, and a mine producing galena at Tkil, NW. of Diarbekr. Seams of coal are reported at Hazo, NE. of Diarbekr, and at Harbol, across the Tigris, E. of Jeziret-ibn-Omar; the latter are in use. Salt works, yielding about 5,000 cwt. of salt a year, exist at Lijjeh, 50 miles NNE. of Diarbekr, and there are salt-fields and salt works at Samarra. In the hills of the Mosul tract several mines of copper, argentiferous lead, and even of gold were worked in former ages, but owing to the general insecurity of the country have been closed for centuries; in the neighbourhood of Mosul deposits of sulphur, asphalt, and orpiment are still being worked. Sulphur springs are found to the north in the immediate neighbourhood of Mosul; also, on the right bank of the Tigris, about 13 miles down-stream, there are the hot saline springs of Hammām 'Ali, which have markedly medicinal properties. The soil near them is impregnated with bitumen, sulphur, and salt; and close by is a bitumen spring which also

produces oil in considerable quantity and of fairly good quality. 'Shows' of oil and of bitumen are met with at various spots farther south; the Kaiyara naphtha springs, 50 miles from Mosul and 2 miles from the right bank of the Tigris, where a native of Erbil has set up a small refinery for oil which is sold for local consumption at Erbil; again between Erbil and Kirkuk, and the latter place and Salāhiyeh (Kufri). There are also coal workings at Nasaleh, E. of Salāhiyeh, which yield coal of poor quality (deeper borings may produce better results). There are oil wells at Chiah Surkh, N. of Qasr-i-Shirin, where the Anglo-Persian Oil Company has a branch. Farther south-eastwards, along the same submontane region, there is an outcrop of oil at Mandali, on the Persian frontier, and traces at various other points towards Shushtar till the oil-fields of the Anglo-Persian Oil Company at Maidān-i-Naftūn, 30 miles E. of Shushtar, are reached. Springs of white oil are worked by the same company at Naft-i-Safid, about 20 miles S. of Maidān-i-Naftūn. Wells have also been drilled at Ahwāz. The importance of the oil-springs of this region and the extent and value of their output dwarf all the mineral products of Mesopotamia put together.

In the south of the Jezireh, gypsum is found at Tekrit, Samarra, and Mahmūdiyyeh, and a whitish yellow clay, suitable for pottery, is found on the banks of the Tigris. On the Euphrates there is an important deposit of oil and bitumen at Hit, and of bitumen at Anah. Large quantities of bitumen can be obtained at these two places, but cost of freight at Basra, and difficulty of shipment thence, have prevented its export from Mesopotamia. The quality of the bitumen produced is poor, owing to inferior methods of extraction and preparation. What is now produced is consumed locally in covering the bottoms and sides of native craft, floors of *hammams*, &c., bridges, &c.

The desert round Baghdad contains good clay for bricks, and on the outskirts of Baghdad city is a small salt-field. Considerable salt-fields exist at 'Azīziyeh, Shatret el-'Amāreh, Kerbela, Nejef, and Nāsiriyyeh. Saltpetre is extensively found in the soil of Irak, but no use is made of it.

CHAPTER IV

FAUNA AND FLORA

FAUNA

To judge from the reliefs and paintings discovered at Nineveh, Nimrūd, Babylon, and elsewhere, lions must have been very numerous in Mesopotamia, but at present, if they exist at all, a few may be met with near the Khabūr and on the border of Persia. Tigers do not occur, leopards are found in the hill country, and wolves are fairly common in the north, but the latter are comparatively seldom found in Irak. Hyaenas, jackals, foxes, and hares are common throughout Mesopotamia. Bears, black and brown, are not unfrequent in the higher ranges of the borders towards Kurdistan and Armenia. There are many wild pig in the marshes and tamarisk-covered stretches by the river sides, and gazelles abound in the upper Jezireh, and are also common farther south and in Irak. Throughout the Jezireh antelopes are to be found, but the wild ass is now rare. The beaver is reported to have been seen on the Euphrates and Khabūr rivers. Various species of jerboas inhabit the plains; porcupines, rats, and mice are common. Of domesticated animals the camel takes the first place; it is of the one-humped species, and presents two varieties: the riding camel, of high breed, slight make, clean limbed, thoroughbred, and capable of great and continuous exertion, ambling at a steady pace of 6 miles an hour for several days consecutively; and the baggage camel, which corresponds to the cart-horse, is of heavy build, carries from 400 to 600 lb., and can march from 15 to 25 miles a day. Without their camels the nomad Arab tribes could not exist. Next come horses, chiefly of Arab stock (for riding mainly); asses, of which a noted white variety is used for transportation by wealthy men and ladies; buffaloes, cattle, goats, and sheep of both the long-tailed and fat-tailed varieties. Dogs of the common or 'pariah' class abound in the towns and villages; shepherds keep a breed of powerful, hairy dog of the mastiff type, and Arabs and Kurds, for sporting purposes, possess hounds of the well-known 'Persian greyhound' class.

Of birds there are vultures, eagles (in the mountains), kites, hawks

and falcons, ravens, crows, owls; in the upper Jezireh the bustard and the ordinary game birds of the East: partridge (black and grey), quail, geese, duck, snipe are plentiful; while the great marshes teem with herons, bitterns, pelicans, and other aquatic birds in enormous numbers.

Snakes are common, and flies are a plague as in Egypt; in and near the marshes mosquitoes and sand-flies are unpleasantly numerous. From time to time plagues of locusts visit Mesopotamia. The rivers produce fish, but not of many species that are fit to be eaten—by Europeans at any rate. The best known are the *bizz*, which is often 6 to 7 ft. long and over 100 lb. in weight; the *shabūt*, which weighs from 2 to 6 lb.; and the *bunni*, which is a smaller but better tasting fish than the *shabūt*. Water-tortoises are found in the rivers. Sharks, up to 6 ft. in length, visit Baghdad in the hot season, and are said to penetrate occasionally as far up-stream as Samarra. The marshes harbour frogs in myriads.

FLORA

The flora of Mesopotamia is necessarily limited in view of the physical and hydrographical characteristics of the country and its scanty rainfall. Only an account of the wild flora is given here—the description of crops and produce will be found in the section on *Agriculture*, Chap. XI.

In Irak natural wooding hardly exists except upon the banks of rivers and canals, where the Euphrates poplar, a tree that does not attain to any great size, grows interspersed with low tamarisk jungle; there is also a kind of osier and willow, known as *safsāf*, which gives a good shade. The white and black mulberry, the *ber*, the plane and sumach, and various kinds of acacias are among the self-propagating trees of the country, also a mimosa which goes by the name of *shōk esh-shāmi* (camel thorn). An aromatic plant called *shiah* is fairly common. There is no lack of reeds, sedges, and rushes in the great swamps and morasses. A small thorny plant, called simply *shōk*, is common everywhere in the dry tracts, and affords fuel and camel grazing. In the desert to the SW. there are found, in addition to forage plants common to arid Eastern tracts, a shrub called *haram* and a grass called *sahbah*, both of which are eaten by camels. Two vegetable products, natural but possessing a commercial value, are the colocynth and liquorice. The former occurs everywhere, and is obtained in large quantities from the waste between Baghdad and Hilla, the dried pulp only being exported and not the whole fruit. The liquorice plant grows chiefly in river bends on the concave side of the curves, and is said not to be found at more than two miles

distance from the water's edge. It benefits by occasional floods. Liquorice root is a staple article of fuel at Baghdad.

Vegetation in the Jezireh corresponds with the physical and climatic conditions of this tract as contrasted with Irak. In Lower Jezireh, except in the river troughs, there are few trees, and those that exist are the same as in Irak. The central desert, lying between the two rivers, bears hardly any vegetation except a little coarse grass and some camel thorn. In Upper Jezireh matters in this respect improve as the distance to the highlands of Diarbekr decreases. Towards the southern part of Upper Jezireh the country is steppe, the vegetation of which is that which prevails in similar soil from Central Asia to Algeria, though many arborescent plants that grow in the rockier and more irregular plateaux of western Asia and Persia are missing. Here the cycle of vegetation begins in November: the first winter rains clothe the plain with verdure, and in spring the ground is a carpet of flowers embedded in luxuriant grasses; bulbous plants, especially crocuses, colchicums, and tulips, are most plentiful, and aromatic plants are not uncommon. The full summer development is reached by the end of May, and when August comes everything is burnt up. Trees are entirely wanting. As the spurs of the Taurus highlands are reached, the steppe-like aspect of the country is varied by cultivation and by the presence of trees, both cultivated and wild. Among the latter are most conspicuous the noble *chenār* or Persian planes, which, growing singly or in clumps, tower over the surrounding landscape; other prevailing trees are poplars, elms, and walnuts, which clothe the lower sides of the hills. The northern slopes further up are partially covered with junipers, hill oaks, and stunted cedars; and the peaks and summits are wooded with pines, which on the highest mountains form forests of considerable dimensions.

CHAPTER V

HYGIENE

DISEASES

MALARIA is the principal disease of the country. In Baghdad it is on the whole comparatively insignificant, though its incidence here becomes fairly serious in years when the country round Baghdad is flooded. It is found in a severe form at Basra, and the marsh-regions and the Mandali and Beled-Ruz districts have a bad name for this disease. Small-pox, diphtheria, dysentery, ophthalmia, typhoid fever, tuberculosis (which is on the increase), syphilis and other venereal diseases are all more or less endemic, especially in the towns, while rheumatism in its various forms is commonly reported from the submontane tracts and from Baghdad and other towns, especially in the winter months. Ankylostomiasis (Egyptian anaemia) is a common disease. Leprosy occurs mostly round Amara. Bilharziasis is found to some extent in the districts N. and NW. of Basra, especially in the region of Samāweh and round the Bahr-i-Shināfiyeh and the Bahr-i-Nejef. The principal epidemic diseases are cholera and bubonic plague. The latter has been less in evidence of late than in former years, when its ravages were often of appalling severity. Irak is, in fact, one of the oldest endemic centres of this disease. There were outbreaks in 1773, 1800, 1832, and 1877. In 1832, 60,000 persons out of a total population of 150,000 perished in Baghdad, the city thereby sustaining a loss which succeeding years have scarcely made good. There has been plague at Basra as recently as 1910: still, plague is no longer the scourge of Mesopotamia, as it used to be; indeed cholera is probably in these days a much more potent evil. It is to be hoped, and there is some reason to believe, that plague has entered upon a dormant period, which, if it last for any length of time, will be of great advantage to the country.

The Baghdad Boil.—The 'Baghdad boil' (the native *Ukht*) is a disease peculiar to the city from which it takes its name, though the same affection under various other names occurs in many towns

of Turkey (e.g. Mosul, Diarbekr, and Aleppo) and Persia. It is a slow, sloughing ulcer, which generally attacks the face, hand, wrist, and ankle, not generally amenable to treatment, but disappearing of itself after a tedious course, perhaps of about one year (hence the Persian name *yalek* meaning 'yearly sore'). With hardly a single exception, Europeans are attacked within a year of their arrival; nor do the indigenous population enjoy immunity, for in the affected towns the children contract the disease when quite young, while the adults who have it mostly come from some place where the sore is not found. Treatment by carbonic acid snow will possibly reduce the boil for a time, but in that case it is likely to return sooner or later. If the boil is left alone, the disease will not come back when once it has run its course. The natives and even some Europeans will inoculate the sore on the arm to avoid the possibility of acquiring a disfiguring sore on the face. The name 'date-mark', which is applied to it, indicates one of the popular, but erroneous, origins ascribed to the disease, namely over-indulgence in dates. The water is also blamed, but the parasite causing it, a flagellate called *Leishmania*, is certainly injected by the bite of some noxious insect, probably a sand-fly, which may itself receive the parasite from dogs. It is doubtful whether even improved sanitary conditions would eliminate the Baghdad boil.

Precautions to be taken against the *sun* are in general the same as those observed in India. The smiting power of the sun in Mesopotamia is very great, and consumption of alcohol should be most moderate, especially in the case of those whose work exposes them to the sun-rays. Alcohol should not be taken before sunset.

Moderation in the use of *cold baths* is advisable. Bathing in the river is best practised only in the early morning and after sunset.

The disease of *Bilharziasis*, mentioned above, is the result of drinking stagnant water left by the river as the floods subside; such water should therefore be carefully avoided in the districts where this disease is prevalent.

Disease and Religious Pilgrimages.—No small part in the dissemination of this and other epidemic diseases is borne by the religious pilgrimages, or caravans of the dead, which converge from all directions upon the shrines at Kerbela and Nejef. It is the ambition of every Shiah, rich or poor, to visit in his lifetime, or at least to be buried after death in, the sacred precincts of the tombs of Husain or Ali. From all parts of Asia, and especially from India and Persia, crowds of pilgrims, the majority of whom have covered long distances on foot, come every year to visit the holy places. Obviously the physical condition of these pilgrims, ill fed and debilitated by constant

journeying, must predispose them to an attack of disease. Their situation is made still more precarious when, as often, they are carrying with them the dead bodies of their relatives.

SANITARY SERVICES

It has been debated whether it would not be better policy to allow these caravans to continue on the march rather than pen them up in quarantine camps. Still, the Turkish Government deserves some credit for the solicitude it displayed for the physical welfare of these pilgrims. There was a sanitary department at Baghdad, controlled by a medical officer (the *mufattish* or inspector) who received his orders direct from the International Board of Health at Constantinople. One of his principal subordinates was a doctor with three assistants at Khanikin, whose duty it was to inspect all corpses entering the country from Persia for interment at the holy places; there were also establishments for the maintenance of sea quarantine at Fāo and Basra. After these the sanitary posts at Nejef and Kerbela ranked next in importance, while *Mamurs* of the department were stationed also at Amara on the Tigris, Samarra, Kazimain, Museyib, and Qatif—all places frequented by Shiah pilgrims. It is worthy of remark that the department also levy a tax upon all corpses transported for burial, with a view to the upkeep of these sanitary services, which tax must be distinguished from the fees charged at the actual places of burial by the religious authorities according to the sanctity of the locality selected.

Sanitation in the Towns.—Except in the matter of quarantine, there is little or no effort towards efficient medical control. Baghdad is a municipality, and as such its affairs are supposed to be regulated by a municipal council working under the supervision of the civil authorities. In point of fact they can do little beyond offer suggestions to the Vali, their powers of expenditure being limited to a sum of £1 12s. It is not surprising in these circumstances that few signs of their activity are observable. The streets are ill kept, and generally too narrow for the passage of a wheeled vehicle. In Baghdad every house is a cesspool—not sufficiently emptied. Sewage is carried on donkeys to gardens outside the city, and vegetables such as lettuce are grown on sewage-impregnated soil. Only about 300 houses are supplied with Tigris water in pipes, by the agency of a 20 h.p. oil engine, but even so no attempt is made to filter it or deposit the silt before delivery. Elsewhere water is supplied by carriers, in skins balanced on the backs of donkeys, at a cost which varies according to distance from Rs. 2-8-0 to Rs. 4-11-0 per 100.

skins. Private wells exist, but the water they provide is not as a rule fit for human consumption. Water is filtered in the houses through large porous jars called *zeers*, and these and the wells, being left uncovered, form breeding grounds for the mosquitoes (chiefly *culex* and *stegomyia*) which infest the houses. The result of this mismanagement is to preserve in active working order every channel by which contagion can be spread or disease imported, whether it be the myriads of flies that swarm by day or the sand-flies and mosquitoes that render night intolerable. Nazim Pasha, when he was Vali of Baghdad, attempted to exterminate the pariah dogs of the city, but as these had at least performed to some extent the work of scavengers, the measure was unfortunate in its results. At Basra the municipal authorities vie with those of Baghdad in the matter of inefficiency and impotence. The main town is notoriously insanitary; the streets unpaved, strong faecal odours abound everywhere, while the Ashar canal serves the lower orders at once for drinking water, washing, and as a receptacle for filth and sewage of every description. Much the same is true of Mohammareh, though the present Sheikh has erected some fine modern buildings. There are three public baths and a good brick bazaar, but the sanitary condition of the place remains, in spite of what has been done, deplorable—the only method of drainage consisting in a channel down each street, which is generally choked up, except after rain. It is well that the Kārūn river and Shatt el-'Arab provide these towns with a comparatively pure water-supply, for those at least who choose to make use of it. Far too large a proportion of the population rely on creeks and irrigation channels (like the Ashar at Basra) or brackish wells, which expedients are nothing but a standing invitation to disease and pestilence.

CHAPTER VI

HISTORY

THE history of Mesopotamia falls into two clear divisions: first, the period when it contained great independent states; secondly, the period of its subjection to one after another of the great military Powers—Persian, Greek, Parthian, Sassanian, Arab, and Turk—which in succession have held the Near East or Persia, as the case may be, in dominion. The first period dates from before the dawn of history till in 539 B.C. Cyrus the Great conquered Babylon; the second has continued from that date to the present year.

THE KINGDOMS OF ANCIENT MESOPOTAMIA

In considering the first section of Mesopotamian history it must be borne in mind that the physical conditions of the whole country differed greatly from those of modern times. Upper Mesopotamia (the Jezireh) must have been much more wooded, highly cultivated, and densely populated than (say) after the Arab conquest; while in Irak or Lower Mesopotamia, when recorded history begins, the sea was at Eridu, 125 miles from the present head of the Persian Gulf; the country S. of a line drawn from Kut el-Amara to Snq esh-Shuyukh was a huge lagoon or shallow prolongation of the gulf, and the great swamps of the Euphrates at Kufeh did not exist; the culturable area of Irak was less in extent, but was much better adapted for irrigation works and for cultivation.

The early history of Mesopotamia is that of Babylonia and Assyria. The strength of Assyria lay in the Eastern Jezireh and the uplands of the mountainous regions to its east and north; the root of Babylonia was firmly planted in Irak; at first in its lower half, but from the year 2100 B.C. onwards permanently in its upper portion, where for the past 4,000 years the cities of Babylon, Seleucia, Ctesiphon, and Baghdad (all lying within a circle of 30 miles radius at the point where the Tigris and Euphrates approach each other) have, one after the other, been the capital cities of Mesopotamia and the chief commercial centres and emporia of the Near East. Babylonia was incomparably the more important; Assyria was only an episode in

comparison. Indeed Babylonia has undoubtedly exercised an even greater influence in moulding the conditions in Nearer Asia than the civilization of the Nile basin. In the remotest antiquity we find it encroaching on Palestine, Syria, Asia Minor, even Arabia and the rugged countries to the east—Elam, Persia, and Media. All the surrounding nations looked up to and were attracted towards the seat of this ancient civilization, whether they were under its supremacy or whether they imposed their own rule on it. For over a thousand years cuneiform writing and the Babylonian language were the medium of diplomatic and commercial international correspondence throughout the countries from Egypt to Armenia, from the Mediterranean and Black Sea to the Persian Gulf. Babylonian religion, Babylonian weights, measures, and currency, astronomy, divisions of time, and banking system profoundly influenced the successors of Babylonia in culture and civilization.

The existence of a vast alluvial plain with a soil of astonishing fertility, an inexhaustible supply of water for irrigation, and a hot climate, favoured the creation of a wealthy and populous agricultural and industrial community. The growth of international communications, the main routes of which crossed each other in Mesopotamia from west to east, from the Mediterranean to Central Asia, and from north to south, from the Black Sea and Asia Minor to Arabia and the Persian Gulf, stimulated commerce and the development of a commercial state with the concomitant characteristics of the policy of such : stability, caution, tenacity of purpose, moderation, tact, and a marked preference for the employment of diplomacy rather than of force. Assyria, on the other hand, was and ever remained a purely military community, relying on violence, and subject to a sudden and total collapse when violence failed.

The very earliest records show Lower Irak in the possession of an apparently Turanian people already in a high state of civilization. They seem to have come from Central Asia originally. In their final home between the Tigris, the Euphrates, and the sea they must have spent thousands of years before they had reached the point of having introduced an elaborate system of canalization ; industries had made much progress ; they had invented cuneiform writing ; had evolved an elaborate religious system and ritual ; they lived in cities around which the population was grouped in a series of small city states independent of and warring with each other ; complicated laws and customs, which had been reduced to writing, regulated social and commercial relations and transactions. It is impossible to be sure of the origin of this comparatively advanced civilization ; only one thing is certain, that before 3000 B. C.

it was in full vigour and flourishing. Sumer, as this country was called, and its inhabitants, the Sumerians, were defended from aggression to the south by the lagoons and marshes then existing at the head of the Persian Gulf, and to the east by the mountains of the Persian plateau, though these from time to time gave passage to the irruptions of barbarians. These, however, had first to penetrate the territory of Elam, an ancient and semi-civilized power which acted as a buffer on the eastern flank of Sumer, and although Elam was rarely friendly to the Sumerians it saved them from worse. On its other sides Sumer was indeed open to attack; but it must have had a long and prosperous existence and a dense population prior to its contact with the peoples of Arabia—the Semites. The Arabian desert has been well described as one of the earth's great reservoirs of men. At various dates, in prehistoric times, its overflow must have found its way *via* Palestine and Syria, acquiring some civilization and agricultural habits on the road, slowly eastwards to the Upper Euphrates and Tigris and down these streams, leaving a detachment in Assyria, to Upper Irak and to the neighbourhood of rich and fertile Sumer.

The coming of the Semites into Babylonian life seems to include both the chief forms of contact between the nations of antiquity, viz. the bodily migration of a whole people and commercial traffic; the latter probably preceding and leading to the former. What happened before 3000 B.C. it is as yet impossible to say. But that there had been a Semitic immigration *en masse*, in all probability eastwards from Syria and down the rivers, there can be no doubt. For the Semites are found firmly settled and forming the bulk of the population in Upper Irak, at first in small city states after the fashion of the Sumerians, but soon coalescing into a firmly knit, homogeneous nation. Their receptive genius enabled them, in a short time, it seems, to assimilate the Sumerian civilization and religious system to a remarkable extent, and (what is still more remarkable in men who were then of lower development) without losing their national speech, or their national characteristics of superior energy, driving power, and capability to organize, develop, and consolidate. In civilization they became Sumerians; in character, speech, and all mental essentials they remained Semites. First, they proceeded rapidly to annex the Sumerian south, and then were able with united forces to cross the Tigris and occupy Elam. Other campaigns covered the Jezireh up to the foot-hills in the north and opened up trade routes towards Syria, the Mediterranean, and Asia Minor. Both in Sumer and in Elam the Semites succeeded in imposing their own language on their subjects; in Elam only for official purposes (much as Persian

is still used in Afghanistan), but in Sumer to the exclusion of the native tongue, which was preserved, however, for astronomical, antiquarian, and especially for ritual and religious uses; and survived till the times of the Greeks.

A second great wave of Semitic immigration appears to have occurred *circa* 2500 B.C. The immediate consequence of this is seen in the installation of a dynasty of great vigour and prestige in Akkad (Northern Irak). It definitely conquers and incorporates the south, assumes the title of Kings of Akkad and Sumer, borne ever after by the kings of Babylonia, and makes Babylon—hitherto a city of insignificant rank—into the capital of a compact and united kingdom, and a pre-eminent political, commercial, and industrial centre, which was to endure for 2,000 years. Hammurabi (2183–2081 B.C.), king and founder of Babylon and of the united Babylonian state, is famous as the ruler who issued the earliest legal code known to history. In his reign can be first discerned the working of the Babylonian state policy, a stable line of action which steadily aimed at the expansion of commerce, the opening of trade routes, and the spread of civilization. His name may well be included in a list of the greatest men of history. Under him and his successor the Babylonian empire embraced the whole of Mesopotamia, Assyria being held as a garrisoned province, and stretched across the Upper Euphrates to the Mediterranean Sea; Syria and Western Palestine were occupied, relations opened with Egypt, and a firm grip laid on the one side upon the trade routes from the Euphrates through the Syrian desert to the west, and on the other side through Elam and across the now Kurdish range to Persia and Central Asia. The policy thus enunciated by Hammurabi and his dynasty was never dropped by the state of Babylonia, but was reasserted whenever an opportunity offered.

This Semitic incursion which thus led to the founding of Babylon also gave rise to Assyria, at first, as stated above, a province of Babylonia, but afterwards to become the rival and enemy of the southern kingdom. Here the Semites appear to have amalgamated with an indigenous population more barbarous than the Sumerians, to which element may be traced the strain of brutal ferocity which is so marked a trait in the Assyrian character, in contrast to the more humane and statesmanlike bent of Babylon.

The brilliant first epoch of Babylonia was eclipsed by the invasion of the Kassites, who overthrew the Semitic dynasty and reigned in its stead at Babylon, becoming rapidly absorbed in the local population. Who they were is not known; most probably they descended on Mesopotamia from the Persian plateau through Elam. But since

it is at this period that the then civilized world became acquainted with the domesticated horse, there is every reason to believe that the Kassites brought the horse with them and owed their success to this most important factor in war, which must have worked a revolution in the methods of the fighting of the time. It was no doubt the chief weapon of this invasion of nomads.

The Kassites ruled over a diminished Babylonian empire for 400 or 500 years and then their dynasty fell before a third incursion of Semites, which appears to have entered Mesopotamia, *circa* 1500 B.C., simultaneously from the north in the shape of the Aramaic horde, and from the south where the Chaldaeans advanced on Sumer. In the anarchy which followed the collapse of the Kassites came the first chance of Assyria, which, between *circa* 1280 B.C. and 1100 B.C., established an empire that reached the Mediterranean seaboard, penetrated into Asia Minor, and treated on equal terms with the kings of Egypt. At this time the Assyrians attempted to secure their conquests by sending out colonies of the peasantry which composed the bulk of their armies.

Meanwhile Babylonia was assimilating its new rulers. Now again the advanced civilization of the country and its dense population were influences too strong for foreign conquerors to withstand. Shortly after 1100 B.C. the Assyrian empire declined; the causes are obscure, but were probably due chiefly to pressure from Asia Minor and the highlands to the north-east. In proportion Babylonia rose for a time, resisting its Assyrian and Elamite neighbours, eventually falling first under the suzerainty of Elam and then of Nineveh, but apparently never losing its identity as a corporate unit.

About 750 B.C. the Assyrian empire burst forth into another and its greatest period of splendour, in which its kings fought and conquered in Media, Armenia, Syria, Palestine, Asia Minor, and Babylonia. But these victorious wars gradually drained the strength of Assyria, and the second empire fell at the end of the seventh century B.C. before a political combination of Media and Babylonia, the latter having for a century been reduced to a province of Assyria. In its second phase the Assyrian empire had lost what would otherwise have proved a firm base for its continued existence—its peasants. They had been used up in the series of constant wars and colonizations; those who remained in their original home had become serfs, and the state had been driven to the employment of mercenary armies whose pay had to be defrayed by a policy of spoliation and oppression of conquered territories. In consequence the fall of the empire before the allied Medes and Babylonians

was complete and irretrievable. Its territory was divided between them, the former taking the north and the latter the south.

Now comes the final epoch of Babylonian independence and glory, of which Nebuchadnezzar the king is the most notable figure. Apparently some sort of balance of power was arranged, the Medes being given an open door to Asia Minor, and Babylonia reserving for herself Syria with Palestine and the trade routes to the west from Mesopotamia, also the right of dealing with Egypt if thought advisable. The arrangement worked for 70 years, and was then overthrown by the sudden rise of Cyrus the Persian. His policy was one of a political union under the Great King with the concurrent retention of local laws, customs, and religions; a policy, in fact, of political and religious toleration so far as was consistent with the maintenance of a central authority, which was responsible for the preservation of order and the proper employment of the imperial forces. After conquering Media, Cyrus appeared at the gates of Babylon in 539 B. C., and was quietly accepted by the inhabitants as their over-lord, and the indigenous dynasty vanishes. Henceforward the history of Babylonia is that of a province. She had fulfilled her mission. Mainly owing to Babylonian influence and Babylonian policy, the seeds of civilization had been spread far and wide throughout the Near East.

MESOPOTAMIA UNDER FOREIGN RULE

It must not be supposed that with the extinction of national independence the city of Babylon straightway fell into insignificance and decay. It continued to be the winter residence of the monarch for seven months in the year; the Persians were careful to preserve the ancient system of irrigation which was the life-blood of Mesopotamia; and the evidence of contemporary Greek eyewitnesses testifies that during Persian rule Babylon remained the great market and industrial centre of the world which she had been for thousands of years. The city must have contained over a million inhabitants. In the matter of taxation Mesopotamia defrayed one-third of the expenditure of the Persian empire, and Babylonia was its richest province by far. On the arrival of Alexander the Great, Babylon is still the premier mart of Asia. Whether he meant to make it his capital is not clear, but on his return from India he went to live there, the last months of his life being occupied with plans and preparations for making the city a great port; being a Greek his thoughts naturally turned to the encouragement of traffic by sea, and he may have intended to balance Alexandria at the head of the Red Sea by a similar distributing port located at the head of the Persian

Gulf. However that may be, his death in 323 B.C. put an end to these schemes, and incidentally to Babylon as well, for Seleucus, to whom fell Mesopotamia with the Farther East on the partition of Alexander's heritage, determined to found a city on the Tigris. No doubt he was moved to this step by the deterioration of the Euphrates as a source of irrigation and as a navigable river, and by the superior advantages of the Tigris as a channel for water-borne traffic. But inasmuch as it was always a natural necessity that there should be a centre in Northern Babylonia round which its dense population could gather, and at which merchants, passing along the trade routes that here crossed each other from the four corners of the earth, could meet and do business, he selected a site only 40 miles north of Babylon and 18 miles south of the modern Baghdad, on the right or western bank of the Tigris. Seleucia grew rapidly in size and importance. It was equally suitable with Babylon for the purposes of inter-continental land trade and better adapted for marine traffic; moreover, it was one of the capitals of the Seleucian kingdom. Without any sensible pressure on the part of royal authority, the population of Babylon gradually migrated to Seleucia; and after the lapse of two or three generations only a few mounds of clay were left to mark the site of the older city. Seleucia remained a centre of Hellenism long after Babylonia had reverted to Asiatic rule.

From 312 B.C. Mesopotamia was for 175 years a possession of the house of Seleucus, whose descendants appear to have governed the province well and in no wise to have detracted from its wealth and productivity. The Parthian dynasty, which, originating from Khorassan, had gradually extended its power westwards over the Iranian plateau at the expense of the Seleucid Empire, made repeated attempts to seize Mesopotamia, and succeeded at last, after the Seleucids had exhausted their strength in their struggles with the Romans. Following the usual custom of Orientals, the new rulers chose a capital city of their own making, and founded Ctesiphon, on the left or eastern bank of the Tigris, exactly opposite to Seleucia, which, however, in no way suffered thereby. Arab historians state, 700 years later, that at the time of the Moslem conquest of Mesopotamia both cities were flourishing, of great extent and importance. In A.D. 226 the Parthians gave way to the Persian dynasty of the Sassanids, who thereafter held Mesopotamia till in A.D. 642 the victorious Moslems put an end to the Sassanid kingdom. The monarchy of the Parthians and Sassanids was constantly at war with the Roman Empire which was established in Syria. At first the middle Euphrates was the boundary between the two Powers. There was a long struggle for the protectorate of Armenia, which

ended in a compromise favourable to Rome. Trajan (A. D. 115-117) tried to settle the Eastern question by the conquest of the whole of Mesopotamia down to the Persian Gulf, but his gains could not be maintained, and under his successor Hadrian the original boundaries were restored. In the middle of the second century A. D. a successful war gave Rome the western part of the Upper Jezireh (region of Urfeh and Harrān), and at the end of the same century the eastern portion of the Jezireh north of the Sinjar hills also came under her control. A number of Roman fortresses were established in the country, the principal of which was Nisibis. The Upper Jezireh was thenceforward the scene of numerous campaigns, but though successful Persian invasions were not uncommon and the frontier shifted backwards and forwards, the country was generally under Roman rule. In Northern Jezireh there are still to be seen memorials of the Roman Empire in city-walls (Urfeh, Diarbekr), and remains of bridges, forts, &c. Under Parthian and Sassanid in the south and Roman rule in the north, Mesopotamia long continued to flourish. Like Cyrus and his successors, the Parthian and Sassanid kings spent their winters at Ctesiphon. The great arch of Ctesiphon belongs to the Sassanid period. Babylonia was still extraordinarily rich: the Jezireh contained numerous great cities, and, besides fertile irrigated areas, much pastoral wealth. But towards the end of the Sassanid Age, civil and foreign war and weak government were beginning to affect the prosperity of the country.

The last stage but one of Mesopotamian history is ushered in by the advent of the Moslem Arabs. In A. D. 628 Mohammed, then at Medina, dispatched the following letter to the 'Great King': 'In the name of God, the Merciful, the Compassionate. From Mohammed, the Messenger of God to Khuson, son of Hormuzd. Verily I extol unto thee God, beside whom there is no other God. Oh Khuson! Submit and thou shalt be safe or else prepare to wage war with God and with his Messenger, a war which shall not find them helpless. Farewell.' According to tradition the Great King tore up the letter; and on hearing this, Mohammed exclaimed: 'Even thus, oh Lord! rend Thou his kingdom from him!' The necessity for the previous consolidation of Arabia delayed the execution of Mohammed's plans. His death in A. D. 632 was the signal for fresh trouble in Arabia, which was successfully suppressed, and by the end of A. D. 633 Islam went forth on the conquest of Syria, Palestine, Egypt, and the kingdom of the Sassanids. As it happened, the last had just gone through a prolonged period of internal disorder. The king, Khuson Parvez, the same who had been addressed by Mohammed in A. D. 628, was killed in that year as the result of a conspiracy headed by the

nobility and the commanders of the garrison at Ctesiphon. His succession was long in dispute; eventually Yezdigird III, the last of the Sassanid kings, ascended the throne in A.D. 634. He had not long to wait for the determined onslaught of the Moslems, whose relatively small numbers were more than counterbalanced by the fanatical fury with which they set out, to gain treasure in this world and merit in the next. The attacks on Syria and Mesopotamia were delivered simultaneously. On the borders of the latter the result was indecisive; which made it clear to the Moslems that the Persian state possessed a greater power of resistance than they suspected. Fortunately for them, the fall of Damascus in A.D. 635 set free the main Moslem army, which joined the Mesopotamian column. In A.D. 636 the combined forces met and utterly defeated the Persians in a most stubbornly contested battle at Kadisiyeh, on the fringe of the desert, 15 miles west of Kūfeh, on the right bank of the Euphrates. This battle practically settled the fate of the Persian monarchy. That it was a complete rout is patent from the leisurely manner in which the Arabs proceeded to settle and colonize Mesopotamia. Ctesiphon, with Seleucia, fell in A.D. 637, and in the same year Kūfeh and Basra were founded as Arab strongholds; the latter superseding the Sassanian port of Ubuka for the trade with the Persian Gulf and India. There followed a migration *en masse* of Arabs with their families and belongings, who descended upon the country and made it their own. What became of the former inhabitants is not clear: owing to the uncompromising character of Islam and the relatively low standard of civilization of the invaders it was not feasible for the resident population to assimilate and absorb their new masters, as had happened with the three preceding Semitic invasions that have been mentioned above. Many of the resident Mesopotamians perished by the sword; many fled; others fell victims to the floods and to plague and famine, which raged at this period, and many of the remainder embraced Islam. The Arab conquest was eventually carried up to the Taurus range. In Northern Mesopotamia a numerous Christian population continued to exist under Moslem rulers (see p. 87).

The disastrous effect of the Mohammedan conquest on Babylonia was enhanced by an occurrence at this juncture which helped to start the ultimate decay and ruin of Mesopotamia, in spite of the temporary resuscitation of its fortunes under the earlier Abbasid caliphate. The great swamps on the Euphrates are the bane of the country. Their origin appears to date from the end of the fifth century A.D., when a heavy flood in the Tigris burst its banks and overflowed the lands to the south and south-west, probably impeding the current of the Euphrates. The Sassanids, however, repaired the damage, and most of

the flooded lands were brought back into cultivation. But about the year A. D. 629 the Euphrates and the Tigris came down in such floods as had never before been seen. Both rivers burst their banks in innumerable places, and finally laid all the surrounding country under water. The Sassanid king, Parvez, made desperate efforts to reclaim the country, sparing neither money nor men's lives; 'indeed', the Arab historian reports, 'he crucified in one day forty canal workers at a certain breach and yet was unable to master the flood.' The swamps thus formed became permanent, for during the succeeding years of anarchy, when the Moslem armies began to overrun Mesopotamia, and the Sassanian monarchy perished, the dykes, such as still existed, naturally remained uncared for, 'and breaches came in all the embankments, for none gave heed and the landowners were powerless to repair the dykes, so that the swamps every way lengthened and widened'. Nor did their previous training or temperament qualify the Semitic invaders to take the charge of complicated works of irrigation. There is every ground for holding that the three first invasions of Semites were those of sedentary peoples, accustomed to agriculture and inoculated with a certain amount of civilization, whereas the fourth irruption was one of mere nomads, who were not without the ability to appreciate civilized influences, but whose fame and success depended mainly upon the work and genius of their Greek and Persian ministers and administrative staffs. But it must not be supposed that the circumstances of Mesopotamia were even then, and for centuries to come, anything like what they are at the present day. In spite of the floods and swamps a very considerable area still flourished, was still inhabited and irrigated; the Abbasid caliphs, till they lost their vigour and power, attended carefully to what had been saved from the wreck of the older world; and it required six centuries of subsequent Mongol and Turkish misrule and apathy to bring the country to its present miserable condition.

Mesopotamia was but a province of the Arabian Empire from the battle of Kadiasiyeh, A. D. 636, till A. D. 762. The Abbasid caliph Mansūr, after the destruction of the Omayyad dynasty, which ruled from Damascus, perceived that a new capital was needed for the new dynasty. The decay of the Arab tribal system, on which the military power of the Omayyads depended, and the support given to the Abbasids by the Neo-Moslems of the former Sassanian territories, decided him to move the seat of government to Mesopotamia. The causes which led to the selection of the sites of Babylon, and subsequently of Seleucia and Ctesiphon, which are mentioned above, were still in force, and accordingly Mansur, in A. D. 762, founded

Baghdad on the Tigris, 20 miles above Ctesiphon. For the same reasons that led to the rapid growth and permanence of its predecessors, Baghdad soon rose to eminence. It was second only to Constantinople in size during the Middle Ages, and was unrivalled for splendour throughout Western Asia. Wars and sieges, the removal by the caliphs for 60 years, on political grounds (A. D. 836 to 892), of the seat of government to Samarra, and even the almost entire destruction of the city by the Mongols in A. D. 1258, have never permanently affected the supremacy of Baghdad, and now after the lapse of eleven and a half centuries it is still the capital of Mesopotamia. The country shared in the general prosperity of the golden age of Islam, which culminated during the reign of the caliph Harūn er-Rashīd, A. D. 786-809. The inevitable decay of the Abbasids set in about A. D. 861 with the assassination of the caliph Mutawwakil, though there is evidence to show that even before that date the central power had passed into the hands of the Turkish bodyguard, who, after the custom of their race, during the dissensions of the various claimants to the caliphate, seized any chance that offered itself for harrying Mesopotamia. In the tenth century the whole of North Mesopotamia became an independent Arab kingdom under the Hamdaneds. Order was for a time partially restored by the advent of the Seljuk Turks, whose chief, Toghoul Bey, was invested, in A. D. 1005, by the then caliph, with what practically amounted to the temporal sovereignty of Iran, Mesopotamia, and so much of Asia Minor, Syria, and Palestine as was in the power of Islam. The caliphs are mere honorary figure-heads living in a mysterious seclusion; the fountains of honour and title like the later emperors of Delhi, but without any temporal power outside of Mesopotamia, although the objects of the deep religious veneration of all Moslems and sacrosanct in their capacity of Successors of the Prophet. The break-up of the Seljuk power enabled the caliphate to assert a brief flicker of independence, which was extinguished in the cataclysm of the Mongols. In February, 1258, Hulaku Khan took Baghdad; the city was sacked, and the last caliph of the Abbasids was taken prisoner and killed. The wealth and treasures of ages were plundered; priceless literary and artistic remains were destroyed. An irreparable blow was delivered at the heart of Moslem civilization. This is the end of Arab rule in Mesopotamia. It was accompanied by the ruin of the whole system of irrigation, and the country which had known prosperity for thousands of years became a waste of unfruitful waters in arid plains of dust and sand. The work of three hundred generations of men was destroyed in a single year; and the desolation of the Mongols has endured to this day.

The destruction of the sources of wealth in Mesopotamia had a profound effect on the Middle East ; it was as if the keystone had been taken out of the ancient structure. Though Baghdad continued to exist, shorn of its splendour, Mesopotamia practically disappears from history for the next 300 years. Instead of being the focus of the Oriental world it became a blank. It followed the fortunes of whatever dynasty or tribe rose to be a brief power in its neighbourhood. For a short time it was included in the dominions of Timur. Eventually the Turks laid hands on it in A.D. 1534, and till 1914, with one short interval, it has been at least nominally a Turkish possession. In 1603 Shah Abbas of Persia conquered Mesopotamia, but it was retaken by the Turks in 1638. At this time the fortunes of Baghdad had reached their lowest ebb, and the city contained only 14,000 inhabitants. But Turkish sovereignty could not be vigorously enforced. The Kurds of the northern and eastern hills were practically independent, and in the plains the nomad Arabs, taking advantage of the absence of strong government, the decay of irrigation, and the decline of population, had been gradually encroaching on the settled areas, and could not be brought under control by the Turks. The most important movement of nomad Arabs in this period was the Shammār invasion. About the middle of the seventeenth century the Shammār migrated from Central Arabia to the Syrian desert, pushing before them various smaller tribes into Mesopotamia. Following on their occupation of the tracts west of the Euphrates, the Anazeh came up behind them from Arabia. After a protracted struggle the Shammār were compelled to move on, and, crossing the Euphrates, gradually occupied the whole of Jezireh, exclusive of the hills, driving out the Tai, the Jebūr, the Baggāra, the Weldi, Hadadin, and other smaller clans who had been their predecessors in this tract, and were now forced either to cross the Tigris or to settle down as cultivators on the banks of the two great rivers. Since then Jezireh has been practically a country of the Bedouins, and cultivation has only existed on sufferance. Similar incursions took place from time to time in Irak. Till the recent consolidation of Turkish authority, which gradually asserted itself during the last century, the Pashas maintained a semblance of power by playing off one Bedouin tribe against another, Anazeh against Shammār, Muntefiq against Beni Lām, &c. In consequence the status of the nomads, except in the vicinity of the cities and settled tracts along the rivers, varied from semi-independence to complete freedom from all control, a condition of insecurity which for long effectually hampered the development of Mesopotamia. The remaining centres of order and civil life, to

a great extent isolated by the unsettled areas, were beyond the effective control of the Sultan's government. In 1732 Nadir Shah laid siege to Baghdad, but was driven off by the Turkish Pasha, who was for all practical purposes an independent ruler. From the end of the seventeenth to the end of the eighteenth century Mosul was governed by a local aristocracy; and in Basra a powerful native chief, Afrasiab, succeeded in founding a virtually independent little state, which collapsed in 1779: at this time its inhabitants had shrunk to a few thousands. From 1817 to 1832 Daud Pasha, a Georgian, held office at Baghdad, and under his energetic and intelligent administration the city and province began to recover, in spite of a terrible epidemic of plague during 1830-1, which is said to have carried off 50,000 persons in Baghdad alone. Heavy floods in the Tigris simultaneously swept the country. Famine followed these disasters, and in 1837 there are said to have been only 40,000 inhabitants in Baghdad.

On the conclusion of the Crimean War, the Porte found itself in possession of a large army and plenty of money, and determined to assert itself in Mesopotamia. Omar Pasha, then governor of Aleppo, at the head of a considerable number of troops, marched down the valley of the Euphrates and took possession of Ja'abar and Deir. Deir was then held by fellahin Arabs, who had enjoyed a semi-independence under Anazeh protection. It now became the head of a Turkish province, under the vali of Aleppo. This policy of enforced Turkish authority was carried on by Midhat Pasha, who, among the other important offices he held, was governor of Baghdad between 1869 and 1872, and made great efforts to develop Mesopotamia. His administration was at least vigorous, and, if he sometimes failed rather disastrously, he was certainly honest in intention. He was an enthusiastic reformer on Western lines, but failed in many cases to foresee the cost or consequences of his innovations. He built forts to protect the Euphrates navigation and the route to Aleppo, and he initiated a service of Ottoman steamers on the Tigris. He started the tramway, still running, between Baghdad and Kazimain, and is said to have tried to get the treasures accumulated at Nejeff devoted to public improvements. He also endeavoured, with indifferent success, to get Turkish suzerainty recognized by Arab chiefs whose autonomy had hitherto been practically unquestioned, such as the Sheikhs of Koweit and Bahrein. Among his failures must be reckoned his removal of the old walls of Baghdad, which left the city liable to Arab attack, and his irrigation work there, which was so badly conceived that at flood time Baghdad was converted into an island.

During the reign of the late Sultan Abdul Hamid (1876-1909) the Turkish administration on the whole effected some progress, in spite of its mistakes and crimes. The Kurds were brought under some degree of control, partly by force, but more by the congenial employment which Abdul Hamid found for them as Hamidiyeh, irregular cavalry in the Sultan's service used for the purpose of repressing such elements in the population of Northern Mesopotamia and Armenia as were suspected of disloyalty. The Hamidiyeh were in fact privileged to behave as they chose; and their excesses, though mainly directed against Christians, did not spare Moslems; yet economic development was not altogether checked by their depredations. The efforts of the Government to control the Arabs were still spasmodic and marked by an impolitic mixture of laxity and oppression; yet, in spite of outbreaks of disorder, Turkish power was growing, and cultivation and trade were developing more or less slowly in the river-valleys. A considerable proportion of the nomad Kurds and Arabs were compelled or induced to take to a more settled way of life. The action of the Sultan in converting into his private property (*San'iyeh*) 30 per cent. of the best cultivated lands in the vilayets of Basra and Baghdad, and a considerable amount in the northern provinces, although accompanied by much injustice, was probably of some economic benefit to the country. The Sultan's estates were comparatively well managed, and law and order were enforced at least within their limits. The native population generally was living in expectation of greatly increased prosperity which was to be the result of the projected Baghdad railway.

Nevertheless the methods of the Sultan's Government—its corruption, fraud, and violence—aroused considerable discontent throughout Mesopotamia. The Turkish Revolution of 1908 was welcomed by the bulk of the population, as most sections of it hoped to profit by the change. These hopes were generally disappointed by the determination of the Young Turks to carry through a centralizing and levelling policy, and by their methods which were not more scrupulous than those of the old régime. The Government achieved some successes: Ibrahim Pasha, the head of the Milli Kurd confederacy, was put out of the way; Nazim Pasha obtained the submission of the Northern Shammār and appointed a paramount chief in the Turkish interest; and strong measures were taken against the depredations of the Hamawand Kurds near Kirkuk. But there was much disorder in Irak, and the unsuccessful Turkish wars with Italy (1911) and the Balkan States (1912) made matters worse. The permanent ill feeling of the Arabs against the Turks was now taking shape in a Pan-Arab movement, and in this way the

Arab disaffection in Mesopotamia was brought into connexion with the anti-Turkish movement in Arabia. Opposition to the Government grew even in Basra and Baghdad. Ajaimi Ibn Sa'adun, paramount chief of the Muntefiq, who was on bad terms with Ibn Rashid, the comparatively pro-Turkish Emir of Jebel Shammār, was reported to be planning an attack on Basra; the waterways between Baghdad and the Persian Gulf were rendered insecure by the prevalent disorder; and a general rising of the Southern Mesopotamian Arabs was feared, but did not come to a head. Meanwhile, lawlessness was increasing in Kurdistan, where a number of chiefs were entering into relations with Russia. The whole situation was still uncertain when the European war broke out.

The interests of Great Britain in Mesopotamia had grown up before the revival of the authority of the central Turkish Government. A British Resident was first appointed to Baghdad at the end of the eighteenth century. These interests were partly commercial, partly political. Great Britain established and maintained order and security in the Persian Gulf, which she cleared of slavers and pirates, policed, and charted, and in protecting her commerce she established a paramount political influence along the shores of the Gulf and up to Baghdad. She was also concerned to guard the interests of the large numbers of Shiah Indians who made the pilgrimage to Kerbela and Nejef, and the British Indian Government was trustee for a number of endowments founded by Indians at these places. Moreover, British predominance in the Gulf and in Irak was considered necessary for the security of India against attack from without. In the early part of the nineteenth century, before the cutting of the Suez Canal, the possibility of establishing a regular commercial and post route between India and England across Mesopotamia was much discussed, and the famous expedition of Chesney (1835-7) was a reconnaissance made with this scheme in view. The opening of the Suez Canal for some time threw this project into the background. But British commerce continued to develop without serious competition on the Shatt el-'Arab and lower Tigris and Euphrates, British protection was afforded to the practically independent Sheikhs of Koweit and Mohammareh, and British prestige in Irak remained very great. There was, however, much latent jealousy on the Turkish side, and this was stirred to activity about the beginning of the present century, as the result of German influence, by this time predominant in Turkey. The proposed advance of a German-owned railway from Anatolia to Baghdad and Basra was in fact a serious menace to the position of Great Britain in the East, and the British Government was unwilling to see such

a railway extended south of Baghdad. The Turks were beginning to show signs of wishing to increase their power in NE. Arabia and the Persian Gulf at the expense of Great Britain. Their intrigues became more persistent and open after the Revolution of 1908 and the rise to power of the German-controlled and chauvinistic Committee of Union and Progress. An unsuccessful attempt was made to induce the Sheikh of Koweit to renounce his connexion with the British Government, and an encroachment was made on the territory of the Sheikh of Mohammareh, who is ruler of Southern Arabistan, owning a nominal allegiance to Persia. Mohammareh and the Kārūn region had recently become exceedingly important to Great Britain from a military as well as from a commercial point of view, owing to the discovery of the oil wells in the Shushtar region: these are now worked by the Anglo-Persian Oil Company, in which the British Government has acquired a predominant interest. The Turkish intrigues failed, and the troubles of the Turkish administration led to a partial cessation of these attacks. Meanwhile, determined efforts were being made by the Germans to compete with British trade on the Kārūn and Tigris, and the question of the Baghdad railway was still under discussion. Shortly before the present war Great Britain declared herself ready to permit the extension of the Baghdad railway as far as Basra, in return for what was in effect to be British control of the Shatt el-'Arab, of steam-navigation on the Tigris and Euphrates between Basra and Baghdad, and of any extension of the railway that might be made from Basra to the Persian Gulf.

CHAPTER VII

INHABITANTS ¹

RACES AND APPROXIMATE NUMBERS

IN the absence of anything like a census and of any trustworthy official records whatsoever, it is impossible to calculate the population of Mesopotamia with any accuracy. The following figures convey merely a rough estimate :

<i>Jezireh</i>		
Mutessariflik of Zor	84,000	
Vilayet of Diarbekr	393,000	
„ „ Mosul	250,000	
		<hr/>
<i>Irak</i>		727,000
Vilayet of Baghdad	719,000	
„ „ Basra	792,000	
		<hr/>
		1,511,000
<i>S. Arabistan</i>	200,000	
		<hr/>
‘ Mesopotamia ’ Grand Total		2,438,000

Taking the total area to be 180,000 square miles, this gives $13\frac{1}{2}$ inhabitants per square mile. This is a sparse population ; enormous areas in the plains are, however, uninhabited desert (either from all times or in consequence of the destruction and loss of irrigation canals), and in Kurdistan there are extensive uninhabitable and inaccessible mountain ranges.

The succeeding section gives a detailed account of the religions, shrines, places of pilgrimage, and religious leaders in Mesopotamia. But, since religion in this country is mostly a matter of race (for instance, with the exception of a few converts by missionaries, every person of Arab, Kurdish, Turk, or Persian descent is Mussulman, every Armenian or Syrian is a Christian), a religious classification is not out of place as indicating racial factors.

¹ See Map 2.

Province.	Mohammedan Sunni.	Mohammedan Shiah.	Christian.	Jew.	Yezidi.
Zor	82,000		1,000		
Diarbekr	274,000		110,000	1,500	7,500
Mosul	218,000		25,000	5,500	13,500
Baghdad	245,000	420,000	6,000	50,000	
Basra	218,000	553,000	5,000	3,000	
S. Arabistan		200,000			
Total	1,037,000	1,173,000	147,000	60,000	21,000

These figures, it must be remembered, are only approximate. The Mohammedans altogether number 2,210,000 ; all others 228,000 ; roughly there are ten Mohammedans to every one non-Moslem. The Sunni Mussulmans, as also the Christians, are found chiefly in the north, the Shiahs in the south. Jews are most numerous in the Baghdad province, principally in the city of Baghdad itself. Sunnis and Shiahs appear to be of about equal strength.

The races which form the composite population of Mesopotamia are : Arabs, Kurds, Turks and Turkomans, Persians, Syrians, Armenians, Yezidis, Jews, Circassians, Sabians, and Chabaks. The numbers of the different races may be assumed to be :

Arabs, 1,650,000	Yezidis, 21,000
Kurds, 380,000	Jews, 60,000
Turks ¹ and Turkomans, 110,000	Circassians, 8,000
Persians, 70,000	Sabians, 2,000
Syrian Christians, ² 60,000	Chabaks, 10,000
Armenians, ³ 57,000	Miscellaneous, 10,000

But this is only a rough estimate. The Arabs are clearly the weightiest element in the population. If they were united in pursuits, disposition, character, religious sect, and interests, they would constitute a very formidable body. The cleavage, however, between Sunni and Shiah, and between sedentary and nomad Arab, is profound ; nor do these lines of division coincide : a Sunni Arab is not necessarily a nomad, nor is a Shiah Arab necessarily a cultivator. So far as the Arab race is concerned, it is only the Bedouins or purely nomad Arabs, with some semi-nomads, that present a

¹ Exclusive of the troops.

² These include Jacobites and Chaldaeans, but not the Syrian Nestorians (see p. 76, note 1), who are chiefly found in the vilayet of Van.

³ Before the massacres of this year. Probably the Armenians here were less affected than those in Armenia itself.

real difficulty for the administration. Somewhat similar conditions exist among the Kurds, in that it is the nomad and semi-nomad sections who principally give trouble. With the Kurds, though they are all Sunnis, tribal cohesion and a general national feeling appear to be less marked than with the Arabs; blood-feuds and intertribal enmities are strong obstacles to united action, and a general combination of the Kurds seems therefore to be unattainable, or at any rate to be exceedingly improbable. The chief anxiety that the administration has with them arises from the raiding instincts and predatory habits of the nomad and semi-nomad tribes. The other races are politically of no account; the 100,000 Turks being partly real or reputed Turks that live in the cities and towns, and partly peaceful cultivators residing in the northern hills. Persians, Syrians, Jews, and the like have no political influence; and the other races are numerically far too feeble to exercise any effect on a political situation.

ARABS AND KURDS

Distribution

As regards their geographical distribution, the matter is simple: the Arab is essentially a man of the plains; in Mesopotamia (as elsewhere, e. g. N. Africa) he remains in the great deserts, or the open country, and penetrates rarely into the montane regions. On the other hand the Kurd prefers the hills and the submontane glacis. The Arabs compose at least 95 per cent. of the population of S. Arabistan, and in Irak probably between 85 and 90 per cent. The desert west of the Euphrates, the alluvial trough itself of the Euphrates in Lower Jezireh, the desert between the Euphrates and Tigris south of the Jebel Sinjar, and the greater part of the alluvial trough of the Tigris south of Mosul, are firmly in the hands of the Arabs. The Lower Jezireh is in short effectively possessed by the Arabs, as far as the sloping glacis of the hills and higher ranges to the east and the Jebel Sinjar to the north. Here the Arabs impinge on the Kurds, a virile race always prepared to hold their own and to give back as much as they get, and more if possible. In the main, the issue of perennial conflicts between the two races is determined by the terrain: the Arabs predominate in the plains, the Kurds in the hills. On the east the Tigris is an effectual barrier to collisions on a large scale, neither side caring to cross it in force; and a sort of *modus vivendi* appears to have been established between the two races. In the northern section of the Jezireh circumstances are different. Till the hills are reached there is no such natural

barrier to combined movements. The Arabs have been unable to reduce the Jebel Sinjar, which is held mainly by Yezidis, or to dislodge the Kurds from the Jebel Tur and the Qarajeh Dagh and their spurs. The fertile, undulating plain along the foot of these ranges is the subject of contention, the Arabs ever striving to extend their summer pastures as far north as possible, and the Kurds trying to keep the Arabs out of land which is capable of rich cultivation. This standing feud between Arab and Kurd has a most important bearing on the maintenance of peace in Northern Jezireh. But the antagonism between the two races must not be exaggerated. There is a certain amount of intermarriage between Arabs and Kurds in Northern Jezireh and along the middle Tigris, and the country west of the Euphrates between Meskenah and Aleppo is inhabited by a population of mixed Arab and Kurdish blood. Moreover, in Northern Jezireh it is not uncommon for Arab and Kurdish tribes to ally themselves.

The Kurds are found in Irak, chiefly on the Tigris. Kurdish communities are also said to be at Suweira and 'Ali el-Gharbi on the Tigris, and there are about 5,000 Kurds in Baghdad. Part of the population at Hai and Qal'at Sikr upon the Shatt el-Gharrāf are Kurds, and Bedrah and Jessān, which lie nearer to the hills, are predominantly Kurdish. The Kalhurs, of mixed Kurdish and Lur origin, inhabit the country on the Baghdad—Kirmanshah road, between the Turco-Persian frontier and Kirmanshah. The Faili Lurs, who live in the Pusht-i-Kuh and descend to the plains of Irak from October to April, are probably to be classed ethnically as Kurdish, though they themselves consider it an insult to be confounded with the Kurds. In the province of Mosul, the population to the east of a line drawn from Qizil Rībāt to Mosul is wholly Kurdish as far as, and beyond, the Turco-Persian boundary. All this tract is a portion of Kurdistan proper. There are also some Kurdish villages in the trough of the Tigris. Kurds are very numerous in the hills immediately north of Mosul, and form a large part of the population in the province of Diarbekr, especially in its southern portion in the Jebel Tur, the Qarajeh Dagh, and their southern outspurs, and occur mixed with Arabs within the northern border of the province of Zor, but never far from the hills.

Characteristics

The Arab mind is lively, imaginative, and subtle, and Arabs frequently show remarkable power of discussing intelligently any subject within the range of their experience: they are quick to

follow arguments and are sensitive to vivid and telling phrases. Yet in practical issues, where constructive ability, energy, and dexterity are needed, they often seem to the European more or less incompetent and lazy. A contempt for manual labour as degrading is common among them. The pure-bred tribesmen and the urban Arabs of the upper class have generally an aristocratic ideal of conduct which includes courtesy, dignity, hospitality, and generosity, and they admire, in themselves or in others, actions which display such qualities. On the other hand they are often apt to evade the spirit of their code of honour while satisfying themselves by observing the letter of its rules. The Arabs seem to have a natural bent for intrigue. They are inclined to think lightly of a promise, at least when it has not been made with solemn forms of oath or under circumstances which appear to them as peculiarly affecting their honour (as in the matter of defending a guest). They are exceedingly fond of money, and not very scrupulous in their efforts to obtain it. Moreover, they are in general time-servers; their loyalty to any cause which they think lost is easily dropped: and on the other hand they are not likely to change sides till they have reason to believe that they can do so safely. The Arab tribesman is used to continual but fairly harmless warfare, made up of raids, loose skirmishes, and running fights. He frequently commits acts of treachery and he is generally ready to rob or blackmail a weaker neighbour; but in inter-tribal warfare he does not show himself bloodthirsty, and surrenders are readily accepted. In warfare with regular troops he usually confines himself to guerilla methods, the harassing of retreats, or sudden but not very determined attacks. The Arab is said to be an inferior horse-master and a poor shot. A really strong wave of religious fanaticism, which is always to be counted on as a possibility in a Mohammedan country, might make the tribal levies far more dangerous; but in modern times the Mesopotamian Arabs have had the reputation of being comparatively free from fanatical religious feeling.

The Kurds are a heterogeneous race including many groups of tribes which differ widely in character, mode of life, and physical appearance. The Kurdish language (Kermanji) is a patois of Persian, but several peculiar dialects are spoken in secluded districts by tribes usually considered Kurdish. The lowest Kurdish tribes (for the most part nomadic) have been given a bad character as cruel, cowardly, treacherous, and stupid. But most of the semi-nomadic and sedentary Kurds who live east of the Tigris or descend at certain seasons into the plains of Upper Jezireh, have won the respect of European observers. These people, though not nearly so

intellectual and imaginative as the Arab, have a shrewd appreciation of practical issues, and are far superior to the Arab in energy, enterprise, and industry. Though a large part of the race are robbers by tradition, most Kurds are hard workers. The sedentary Kurds are generally good agriculturists, and many of the semi-nomadic tribes east of the Tigris are capable weavers, smiths, &c. They treat their women well and do not veil them. They are usually generous and very hospitable. They are continually engaged in blood-feuds, inter-tribal skirmishes, raids, &c. As fighters they are brave and determined, and cooler and steadier than the Arab. The semi-nomadic Kurds are admirable horsemen, and it has been thought that they might provide material for an excellent mounted infantry. The Kurds are at all times callous and reckless in taking human life—far more so than the Arabs—and they may at times act with extreme brutality. Their disregard of the laws of war has given them an extremely bad reputation for treachery. Their simplicity, courage, energy, predatory instincts, and savagery have made them very useful instruments of misgovernment and massacre in the hands of the Turkish administration. It may be noticed that the Kurds are looked down on by the other races of the Turkish empire, and they themselves seem to accept the idea of their inferiority at least to other Moslem races.

Occupations

As regards mode of life, both of these races fall into the same classes and almost in the same proportions—urban, agriculturist, semi-nomads, and nomads pure and simple. There is no need to enter at length into what is meant by 'urban' or 'agriculturist'—the former term explains itself; the latter applies to cultivators who do not move away from their habitations at any time of the year. Probably something like one-half of the Arabs and Kurds are included in these categories. 'Semi-nomads' may be defined as sections that own and cultivate land, but, having large stocks of domestic animals as well, spend part of their time at or on their cultivated lands, and the rest of the year move with their flocks and herds to more or less distant pasture lands. With such classes the degree of 'nomadism' varies widely. Some live in permanently built houses and huts, and are absent from their fields for only a few weeks or months every year. Others, again, erect temporary shelters of reeds and bushes, or else simply pitch their tents near their fields and move off on finishing agricultural operations—these latter classes have naturally the nomad instinct more strongly

developed than the house-owning tribes. Among the semi-nomad Arabs may be classed the marsh-dwellers who are found among the great swamps of Irak. The last class are the 'nomads', who are wholly graziers, who own no land and have no habitations except their tents, and who are prepared at any moment to wander to any distance. It is these nomads and semi-nomads that constitute the most difficult element with which an administration has to deal in Mesopotamia. With little or no immovable stake in the country, they are from an administrative standpoint like birds of the air. For the Bedouins, the deserts of Jezireh and the great Syrian wastes have ever been a secure refuge; to the nomad Kurds either Persia or Turkish territory is a safe asylum, according as they generally live on one or the other side of the boundary. Where, as in Kurdistan or in the river-valleys of Mesopotamia, nomads or semi-nomads move through country inhabited by a sedentary population, there is naturally much plundering and blackmail practised on the latter. Fortunately the numbers of pure nomads are relatively few in either case; probably not more than one-fifth of the non-sedentary sections. In the matter of domestic animals there is an important difference between Arabs and Kurds: both keep horses, sheep, and goats in great numbers, but whereas much of the wealth of the non-sedentary Arabs lies in their herds of camels, the Kurds keep no camels, but their consequently inferior mobility has a compensation in the inaccessible nature of the higher portions of Kurdistan and the proximity of the Turco-Persian boundary. Both nomad Arabs and nomad Kurds have with about equal success been able to defy authority, and to retain a semi-independence which, according to the vigour or feebleness of the Turkish administrators, has at times merged into actual independence. Moreover, though the nomads and semi-nomads on the whole give most trouble to the administration, not all the communities of sedentary cultivators are law-abiding. The villagers of the Kurdish hills, for instance, are accustomed to tribal fighting and raiding. It is noticeable, however, that since the Crimean War, but more especially since the accession of the late Sultan, the grasp of the Turks on Mesopotamia has steadily and materially strengthened: many tracts that were insecure have been opened up to traffic, and tribes that were rebellious brought into some kind of subjection. To some extent, and especially in the case of the Arabs, the task of the administration has been facilitated by the need of the nomads to visit the towns from time to time in order to procure such supplies as they do not produce for themselves or cannot obtain by raiding. In a

number of cases nomad communities have been induced or compelled to settle down. Latterly there has been little real independence, though much lawlessness and disorder. Tribal feuds and petty raiding have continued both on the Mesopotamian plains and in the Kurdish hills: taxes have been irregularly or never paid by many tribes, and skirmishes—sometimes successful—fought from time to time with Government troops. Nevertheless the increase in the Government's authority during the last half-century has been very great.

In Irak, with the important exceptions of the cities of Baghdad *cum* Kazimain and of Kerbela, the Arabs form the bulk of all the urban communities; and in Irak (except in the eastern districts of Irak where there are Kurds) and in S. Arabistan practically all the agriculturists are Arabs. In Jezireh the Arabs prevail in the towns and villages of the lower portion; in the upper half they have no hold on the soil, but are found in the larger towns such as Mosul and Diarbekr. The town Arab has naturally lost much of the national 'tribal' characteristics and qualities: he is described as not fanatical, but grasping in money matters: he suffers from a rooted disinclination for hard work. Arab agriculture is said to be shifting and desultory, as might be expected. Semi-nomad Arabs are of course very numerous in Irak and S. Arabistan. Nomad Arabs are comparatively rare in Irak and S. Arabistan—apparently they constitute only one-tenth of the population; but in Jezireh probably half of the Arab population is Bedouin, and they are a political factor of great importance.

As regards the Kurds, they occur in Irak as urban dwellers in the cities and towns mentioned above and as cultivators in villages towards the east, and are described as being among the finest classes of men in the country. A sturdy and capable race and well represented in the army and military police, they have also been known to rise to posts requiring some intellectual ability, such as judgeships. They are said to be hasty in temper and quick in revenge, but, in the plains, peaceable and law-abiding subjects. In the north the sedentary semi-nomadic and nomadic Kurds form the greater part of the population in the belt of land from the plains flanking the Tigris to the higher ranges. In this area there are a number of country towns and large villages which are inhabited entirely or mainly by Kurds, such as Kufri, Suleimāniyeh, Chemchemal, Kirkuk, Altun Köprü, Erbil, Raniyeh, Rowanduz, Kōi Sanjaq, Zakho, and Jeziret-ibn-Omar. There are many Kurds also resident in Mosul. As far up-stream as Jeziret-ibn-Omar the Kurds do not cross the Tigris. The semi-nomad and

nomad Kurds spend the winter (October-February) in villages or camps in the Tigris plains, to the east of the river, and in the cultivated belt just mentioned. In March the semi-nomad villagers usually go into tents and remain there till June, when, the harvest being over, they migrate with their flocks and herds to the lofty pastures of the backbone of mountains, which from the Argot Dagh in the north, 10,500 feet high, to the Avromān Dagh in the south, forms the boundary between Mesopotamia and Persia. The pure nomads seem to leave the plains or lower valleys somewhat earlier. Similar movements take place from the rolling plains and lower valleys of Mosul to the high Armenian plateau round Lake Van. The sedentary mountain Kurds are industrious agriculturists, and active fighters and hunters. They spend the summer either in tents close to their villages or on the roofs of their houses. Their villages often contain a double-bastioned block-house. In the province of Diarbekr the Kurds are a considerable section of the population in the towns of Diarbekr, Mardin, and Nisibin, and almost entirely people the towns of Arghana, Palu, and Veirān Shehr. Kurdish villages and semi-nomad and nomad settlements abound throughout the province. The Jebel Tur and Qarajeh Dagh buttresses of the higher ranges are special strongholds of the Kurds, whence they endeavour with varying success to hold the plains of the Upper Jezireh against the Bedouins. The more hilly portions of this rolling country appear to be in their permanent possession. The great confederacy of the Milli Kurds spends the months from January to April on the lower slopes of the Qarajeh Dagh. In April they come down to the plains to the south of that mountain, in order to take advantage of the spring pasture. From June to September they are on the move northwards towards Diarbekr: from October to December they are moving southwards again to the Qarajeh Dagh. Other tribes similarly descend from the hills to the plains every spring.

Tribal System

A complete list, even if obtainable, of Arab and Kurdish tribes, clans, sections, and subsections, and of their infinite ramifications, would run into hundreds of names and could serve only a purely statistical object. For reasons given immediately below, these tribes are not final units, without capability of expansion or reduction, as for instance in Albania or on the Pathan borderland of India, but are in a constant condition of flux. Nor in political affairs and great movements do the smaller clans exert any power or

influence. A relatively small community may strike the match that sets the train on fire, like the Madda Khel in the Indian frontier rising of 1897, or the Montenegrins who started the Balkan War of 1912; but they can act only with the permission of the big tribes, and by their express or tacit consent.

The tribal system of the Arabs, and still more so that of the Kurds, is not so exact, so rigid, and so well ascertainable as those, for example, of the Highland clans in Scotland, or of the Pathan tribes on the North-West Frontier. Among the latter, descent of all the clansmen from a common ancestor is either an actual fact or else is so firmly believed in as to come to the same thing. The tribal bond is one of blood. A man is born a fellow clansman; outside communities may in rare cases be brought into the tribe, but obviously they can never share the link of joint paternal descent from the first ancestor. With the Arabs, the tribal names in many instances show a patronymic character; in others they are evidently names adopted by confederacies of tribes who, beginning as associates for offence or defence, have become welded into large compact bodies like the Shammār, and are now to all intents one single tribe; in others again the tribal appellations are clearly territorial. Among the Kurds, the idea of common descent appears to have been obliterated in the course of time, if it ever existed as a vital principle. Kurdish tribes seem to be agglomerations of families and sections that have lived together for long periods in the same locality or have grouped themselves for protection or aggrandizement round some prominent family or leader, in either case gradually acquiring the tribal feeling and tie. These ties and feelings are naturally non-existent or very weak among the urban Arabs and Kurds; less weak among the agriculturists: they are stronger and more vivid in the semi-nomad tribes and live in full force among the nomad sections. The consequence of the local weakness of the tribal idea, as compared with clan systems elsewhere, is that at one moment an Arab or Kurd tribe may consider itself an independent unit, and at another may represent itself or be considered to be a subsection of some other tribe; and *vice versa*, subdivisions separating from the parent bodies. Outside sections are freely received into tribes. There is, too, a tendency to class a small tribe which depends upon the assistance of a larger tribe in war as a section of the larger. The political alliances which thus determine classification are unstable and fluctuating; in consequence there is much confusion. The tribes are managed through their chiefs, whose power depends almost entirely upon their qualifications for the office, and is therefore a variable quantity, contingent on the individual himself, and his near relations, if he possesses the art of

carrying them with him. To some chieftainships a religious authority is attached, and in such cases the chief's influence usually extends beyond a single tribe. The Moslem Kurdish Sheikhs of Neri and Suleimāniyeh and the head of the Nestorian Christian tribes in the Hakkiari country have wide secular influence based largely on religious authority. Chiefs must as a rule belong to one particular family ; but succession to office is not necessarily hereditary, although in the case of a powerful chief with a capable eldest son the office would no doubt descend to him without question. Ordinarily, however, on the death of a chief his successor is chosen by the headmen of the tribal subsections, who are not bound in their selection by the wishes or even by a nomination of the late chief. In deciding between claims they pay great attention to fitness and experience. If they disagree, the tribe is as likely as not to break up and form two distinct tribes under the rival claimants. Disputes in ordinary life which neither side feels inclined to submit to the arbitrament of the vendetta are settled by the chiefs, or by holy men agreed upon by the litigants, or by tribal councils, or by all three sitting together. There is, however, nothing to prevent a dissatisfied 'party' to a case which he has lost from clinching matters by murder. He would labour under the disapprobation of public opinion no doubt, but that is a matter for him and his relatives to consider ; the public or the chief would not stir to interfere actively. Although this is so, it must not be inferred that public opinion in tribal society is not a powerful force ; it has many ways of making itself felt, and it can and does exercise a very real pressure, but only towards the preservation of ancient custom. An obstinate minority, which is determined to go to any lengths in the vindication of its views, can in any tribe paralyse the authority of a chief, however powerful, as well as defeat the wishes of the majority, since no one, unless under extreme pressure, cares to incur the blood feud which would be the inevitable sequel to a forcible coercion of the recalcitrant minority. Hence the interminable length and tortuous ways of tribal councils. The blood feud and ancient custom are the chief, if not the only, sanctions of tribal society, the vendetta being a sacred and honourable obligation. The two stringent articles of the unwritten tribal code relating to protection and assistance are a more pleasing feature of tribal life. A person throwing himself on the protection of another must be defended, and may not be given up whatever it costs ; and a guest formally claiming assistance is entitled to full support. This latter injunction would prove intolerable were it not that pride and custom forbid a tribesman from availing himself of it except as a last resource. A

blood feud may be composed by the payment of a fixed sum of blood money, the amount of which varies locally. But, since the payment is a confession of weakness, and pride a conspicuous tribal characteristic, it is a point of honour not to compose a blood feud, but to fight it out to the end. A temporary suspension of the vendetta may take place for such sufficient reasons as inter-tribal war, a rising against the Government, &c.

TURKS AND OTHER RACES

The *Turks* being the governing race, a few are met with everywhere in official positions, but otherwise Turks are not found in Irak in any numbers outside the city of Baghdad, where a few thousand of the inhabitants claim to be of that race; many of these, however, are Turks only in name, being of very mixed lineage. In Irak the Turk is not a trader or agriculturist; but in Upper Jezireh, and especially in the province of Diarbekr, he appears in both capacities; there are some Turks in the city of Mosul, more in Diarbekr, but most of them are peasants in the Diarbekr vilayet, where they bear a good character. About one-third of the total number of Turks live in Irak and two-thirds in Upper Jezireh. *Turkoman* villages and nomad sections exist in the province of Diarbekr, also near Erbil and Kirkuk: relics of former migrations of peoples, and now of no significance. There are Turkoman elements in the population of Kirkuk itself and of Altun Köprü. These people are Sunni Mohammedans and speak a form of Turkish.

All the *Persians* in Mesopotamia live in cities and towns; about 40,000 in Kerbela, 12,000 in Nejef, 7,000 in Basra, 5,000 in Baghdad; and the remainder are scattered in Kazimain and among the towns near the Persian frontier. They are of course all Shiah, and gain their livelihood by trade, as carriers to Persia, and in ministering to the wants of the numerous pilgrims to the great Shiah shrines of Kerbela, Nejef, and Kazimain.

The *Syrian Christians* (Jacobites, or West Syrians and Chaldaeans) have their homes in the vilayets of Diarbekr and Mosul, and are mostly agriculturists; but they are also found as artisans and traders in the towns of Upper Jezireh, and the Chaldaeans (especially those of Talkaif) enjoy a complete monopoly as deck hands and firemen on the river-steamers of Irak, and also work as raftmen on the Tigris. The Syrian Christians speak Syriac.¹

¹ The East Syrians, or Nestorians, are Syriac-speaking Christians who live for the most part the ordinary life of sedentary or semi-nomadic tribesmen in the hill-country between Lake Van and Mosul. They are good fighters, but have

The *Armenians* are found almost exclusively in the Diarbekr province as agriculturists, traders, bankers, and artisans. They are all Christians. Relatively few occur in Irak, and only in the large cities, especially in Baghdad and Basra, where they are often wealthy men of business. But latterly they have lost ground here owing to Jewish competition.

Yezidis may be considered as a branch of the Kurds. They speak a dialect of Kurdish; many of their sections are undoubtedly of Kurdish blood; and in great racial questions they might possibly range themselves with the Kurds as against Arabs or Turks. But on the other hand their religious tenets (see page 93) very markedly separate them off from the Kurds generally, and it may be best to assign to them a distinct position of their own. Their principal chief or Mir lives at the Ba Idri. Their chief shrine is at Sheikh 'Adi, 30 miles NNE. of Mosul; and their main stronghold is the Jebel Sinjar, which they have defended successfully against the Arab tide of encroachment. Of the (estimated) number of 21,000 Yezidis in Mesopotamia (there are also some near Van), about 13,500 live in the province of Mosul, principally in the Sinjar range and SW. of Mardin, also round about Sheikh 'Adi; and 7,500 in the province of Diarbekr near Midiat. They are mostly of sedentary pursuits, cultivators and artisans; but have a few nomad sections who move in summer with pastoral Kurds to the Bohtan Su and winter in the neighbourhood of Jebel Sinjar. Outside Jebel Sinjar they have the character of being quiet, peaceful, intensely clannish men—a disposition which is not unnatural in view of their small numbers and the surrounding population, to whom their beliefs are, theoretically, detestable. The Yezidis of the Sinjar are a wilder people and more capable of self-defence.

Of the *Jews* it may be said that they live exclusively in cities and towns—about 50,000 (or possibly more) in the city of Baghdad, 3,000 in Basra and Mohammareh, 1,000 in Diarbekr, and 5,000 in Mosul itself and Jeziret-ibn-Omar. They follow the occupations, trade and money-lending, common to Jews all the world over; some of the richest men of Mesopotamia belong to their community. They are an important element in commercial affairs: the trade of Baghdad and Basra is much under their control; many Jews from there visit England, and some have remained as agents for partners

recently suffered much through the inferiority of their weapons to those of their Kurdish neighbours and enemies. Their secular head is also their patriarch, who lives at Kochannes. Their tribes are under *Maliks*, and each village has its *Rais* or headman. See further, pp. 66, 91. It may be noted that in Upper Jezireh 'Syrian' is used as equivalent to 'Christian'.

and relations in Baghdad. The local native Christian merchants of Baghdad are reported to have mostly disappeared during the last twenty years, in consequence of Jewish competition, and Mohammedan merchants in Baghdad have felt it advisable to take Jews into partnership as a measure of self-defence. The leading native firms at Basra are also mainly Jewish. The Jews, here as elsewhere, were strong supporters of the Revolution of 1908.

The *Circassians* are found chiefly at and in the neighbourhood of Ras el 'Ain, where they were planted by the Turkish Government after the Russo-Turkish War of 1877-8, to act as a buffer between the Arabs and the Kurds. According to the common fate of buffer interpolations, they have suffered much and impartially at the hands of their more powerful neighbours; nor were their reckless, turbulent, and criminal propensities such as to make them popular. They are much reduced in consequence. They are all Sunni Mohammedans.

The sect or community of the *Sabians* is located in Irak, dispersed in small bodies, but united everywhere by a common religion, the exact nature of which is not yet clearly ascertained (see page 93, below). Suq esh-Shuyūkh on the Euphrates is now their head-quarters, but they are numerically strongest at Amara; some live in Nāsiriyyeh and Shatrat el-Muntefiq; and a few are met with in S. Arabistan. In dress they are indistinguishable from Arabs, but have a peculiar and striking physiognomy, and are said to speak Syriac in their homes. Few or none are agriculturists, the majority working in silver and antimony; many are boat-builders and carpenters.

The *Chabaks* or *Shabaks* are another community living scattered in small villages south of Mosul, along the eastern bank of the Tigris. They are cultivators, speak a dialect which is more closely allied to Persian than to Kurdish, and in matters of religion are believed to have some affinity with the 'Alī Illahī sect of Persian Kurdistan.

Foreigners in Mesopotamia are European, American, or Asiatic. Of the former two classes, before the war, there were barely two hundred in the whole of Mesopotamia: a few British officers of the Political Service at Baghdad, Basra, Mohammareh, and Ahwāz; about 150 are accounted for by business men and their families at the same places; and the employés of the Anglo-Persian Oil Company at Maidān-i-Naftūn, near Ahwāz, and 'Abbādān below Mohammareh; the balance were missionaries in Basra, Baghdad, and in the provinces of Mosul and Diarbekr. The Asiatic foreigners, exclusive of Persians, are generally natives of India, Afghanistan, and the Indo-

Afghan frontier, who have been attracted to the country by the sacred places of the Shiahs or by the Sunni shrine at Baghdad, and the descendants of such. The ubiquitous Afghan and Pathan adventurers, by their superior physique and force of character, command respect, like the Albanian farther west; and in Baghdad there is a considerable body of them in service as doorkeepers, orderlies, and watchmen.

In this chapter no attempt has been made to describe in detail the Arab nomads of the Jezīreh and the Syrian Desert, since they are not tied to the soil, and are regarded by the Bedouins of Arabia as forming a social aggregate with themselves. Certain constituents of the great Anazeh group, for example, still pass at regular seasons southward into the Arabian peninsula, while others have their home ranges in the peninsula itself. Moreover, many tribes, among them the Ruweileh, Dhafir, and Huweitāt, move habitually from one side to the other of the border-line; and some, such as the Mesopotamian Shammār, though they stay to the north of it, are integral parts of larger tribal units still at home in the south. The northern nomads have therefore been treated with the Bedouin tribes of the Arabian peninsula, in the *Handbook of Arabia*, vol. i, chap. iii, pp. 43 ff., where full details as to their numbers, distribution, and organization are given, based on native information obtained since the outbreak of the war with Turkey.

CHAPTER VIII

RELIGIONS

OF the 2,438,000 persons composing the population of Mesopotamia, as shown in Chapter VII, the vast majority, that is to say 2,210,000, profess the Moslem religion. Christianity comes next with 147,000 adherents, and Judaism third with 60,000. Yezidis (21,000), Sabians, Chabaks, and Hindus complete the list—all, except the Yezidis, of comparatively slight importance.

ISLAM

The preponderance of Islam in Mesopotamia rests even less on numerical superiority than on the historic part played by Irak in the development of the Mohammedan power and faith. It was here that the events occurred which gave birth to the Shiah schism, here too was the seat of the Baghdad Caliphate, and here—at Kerbela, Kazimain, Nejef, and Kūfeh—are shrines venerated at least equally with Mecca and Medina in Shiah Moslem estimation.

The tenets of Islam, which claims to be a divinely revealed religion, given to the world by Mohammed as the last of a succession of inspired messengers, may be briefly summarized under (i) *Doctrine*, (ii) *Worship*.

The doctrine and practices are to be found in (a) the Book of God—the Koran—which was sent down from the highest heaven to Gabriel in the lowest, who revealed it in turn by sections to Mohammed; (b) the collections of tradition (*hadith*) containing the sayings and manners of life (*sunna*) of the Prophet; (c) the use of analogy (*qiyas*) as supplied to (a) and (b); (d) the universal consent (*ijma*) of the believers. Orthodox Islam recognizes the Koran as the work not of Mohammed, but of God; but Moslem theologians recognized some revelations as inconsistent with others, and so developed the doctrine of *nasikh* and *mansukh* (abrogation), whereby it is taught that in certain definite cases a later revelation supersedes an earlier. Upon the nature of God Islam is very explicit. God is one and universal from the beginning, His unity being emphasized as against the Christian Trinity. The cosmology of Mohammedanism is too elaborate to be here reproduced, but some reference to its ethics is

essential. These latter are based on belief (*iman*), good works, complete surrender to God's will (*islam*) as the necessary condition of religious life, and fear of His judgement. The eschatology of the Koran includes resurrection, last judgement, paradise, and hell. *Qiyas* is the process by which a belief or practice is justified on the ground that something similar is expressly enjoined by the Koran, tradition, or *ijma*. *Ijma* is the universal consent, which is held to justify practices or beliefs, although they are not warranted by the Koran or tradition, and may be inconsistent with the teaching of one or both. Law in Mohammedan countries is in theory essentially religious, based on the Koran and the traditions, but in the Ottoman Empire much civil and criminal law has been borrowed from Europe.

The acts of worship enjoined by Islam are five in number: (a) the recital of the creed; (b) observance of the five daily prayers; (c) fast in the month of Ramadan; (d) giving of alms; (e) the pilgrimage to Mecca. The *creed* ('there is no God but God, Mohammed is the messenger of God') is the main article of belief, to be professed without hesitation at any time until death. The *prayers* consist of prescribed ejaculations, petitions, and recital of parts of the Koran, accompanied by certain gestures of the body, at the following five stated times: dawn, just after noon, before sunset, just after sunset, and after the day has closed. The worshipper must be in a state of ceremonial cleanness, for which certain ablutions are required. In order to prevent contact with anything unclean prayer is usually performed on a praying-carpet. The extent to which this obligation is discharged varies greatly in different places, and with social and other conditions: it is on the whole more scrupulously observed in the towns than in the desert, and by the poor than by the rich. Where prayer is offered in assembly, there is a leader who repeats the formulæ in front of the congregation. The *Mosque*, where public prayer is offered, has one or more minarets, from the top of which the *Muezzin* call the devout to prayer at the appointed time. Attendance at public prayer is theoretically obligatory on Fridays at noon, when a short sermon of about 5 minutes length is delivered. The presence of strangers at these services is usually keenly resented, and in some places hostility may be aroused by Christians who at any time enter, or show curiosity in, a mosque. The Shiahs at Kerbela and Nejef exclude unbelievers from their holy places. The *fast* is in the month Ramadan, 'wherein the Koran was revealed': it is perhaps borrowed from the Jews or Eastern Christians. By fasting is meant abstinence from food, solid and liquid, and from smoking from sunrise to sunset. Owing to the fact that the Moslem calendar is lunar, Ramadan falls at different periods in different

years. In 1916 it lasted from June 21st to July 21st. The fast, when it comes in summer, is a cause of great suffering to those who observe it, who are the same class as those who perform their prayer with regularity. So far as is possible the inconvenience is met by sleeping in daytime. The fast is thought not to be incumbent on those who are travelling or on service, though they should compensate for such neglect by fasting at another period of the year. The day which follows the end of Ramadan is one of the great feasts of the year, the other being the tenth day of the month of pilgrimage. That month in 1916 will begin on September 18th (other feasts are not common to the whole Moslem world, but are merely sectarian). *Alms* are of two kinds, legal and determined (*zakat*), and voluntary (*sadaqat*). The *pilgrimage* is to be performed once by every Moslem 'if he is able', that is, if he can provide or obtain the means to support himself on pilgrimage and his family during his absence, and if he is physically capable.

Food and Drink Taboos.—The pig is as much of an abomination to the Moslem as to the Jew, from whom his taboo seems to have been taken over by Islam. The normal sentiment is also very strongly against the use of wines, spirits, &c., though there is a certain amount of laxity in this matter among Moslems accustomed to European ways. The use of tobacco is very widespread, though it has been condemned by certain of the more recent sects, and opinion in religious circles has recently been setting against it.

MOHAMMEDAN DENOMINATIONS

The two chief denominations of Islam are the Sunni and the Shiah sects. The Sunnis of Mesopotamia include the Arabs of the Jezireh, the Kurds, the Turks, the Turkomans, and the Moslems of Syria. Most of the Arabs of Irak and S. Arabistan and the Persian element in the population are Shiah. Though a line drawn from Baghdad to Fellujeh may be taken as the boundary between the portions of Mesopotamia in which Sunnis and Shiahs respectively predominate, there is a considerable Sunni element in the population of Basra and Zobeir, and certain sections of some of the Irak tribes are of this sect. On the other hand the population of the left bank of the Tigris above Baghdad to Samarra is mainly Shiah. The numerical proportions (see p. 66) are estimated as follows: Sunni, 1,037,000 persons; Shiah, 1,173,000. The historical occurrences which gave rise to these two denominations having occurred in Irak itself, and a proper comprehension of them bearing directly upon the subject of Shiah pilgrimage, it will be advisable to review them briefly at this stage.

THE SHIAH SECT

The division between Sunni and Shiah is based primarily on political theory. The Sunnis regard as legitimate successors of the Prophet the first three Caliphs who ruled as heads of the Moslem community, whereas the Shiahs hold that they and all the Caliphs who followed them were usurpers, the rightful succession lying in their view with 'Ali, the cousin and son-in-law of the Prophet, and with 'Ali's descendants. 'Ali himself, who was assassinated at Kūfeh, his son Hasan, who is said to have been murdered at the instigation of the Caliph Mo'awiyeh at Medina, and above all Husein, the second son of 'Ali, who with his followers was slain at Kerbela by the troops of Yazid, Mo'awiyeh's successor, are venerated by the Shiahs as martyrs and even as semi-divine. These persons, in the sentiment if not in the theory of the Shiahs, almost take precedence of the Prophet himself. Shiah religious feeling centres especially round the story of Husein's death. The inspiration and semi-divine powers that belonged to the true head of the Moslem world were continued in a series of Imāms or Mahdīs, the last of whom is believed to have disappeared mysteriously either at Nejef or Samarra in A. D. 873. This Imām, or a reincarnation of Husein, is expected to return some day to establish the true faith among men. Meanwhile the Shiahs may give their adhesion to the constituted temporal authorities of the countries in which they live. The Sultan of Turkey may be obeyed as Sultan, though not as Caliph.

The Shiah system of belief, which arose in Irak and spread to Persia and India, has accumulated round it much mystical theology and philosophy which are abhorrent to Sunnis as perverting or, in their view, contradicting, the revelation of the Koran. The sects also differ in a number of points connected with ceremonial: e.g. whereas the Sunnis recognize meat slaughtered by Jews and Christians as lawful, the Shiahs do not.

† *Shiah Shrines in Mesopotamia.*—The Shiah shrines of Mesopotamia may be divided into three groups: those connected with the death of 'Ali, those connected with the battle of Kerbela, and those connected with Imāms later than Husein.

i. *Sacred places associated with the death of 'Ali.*—The spot where 'Ali received his mortal wound is still shown at Kūfeh, enclosed by iron gratings, in the great mosque, $1\frac{1}{2}$ miles from the present town. His reputed tomb is at Nejef, though some authorities maintain that he was buried where he fell, at Kūfeh. The tomb rises in the centre of the town of Nejef, and surpasses in splendour even the shrine of

Husein at Kerbela. The town about it contains a population of 30,000, most of whom live on doles from pilgrims.

ii. *Sacred places connected with the battle of Kerbela.*—The authenticity of the shrines at Kerbela is not disputed. They are five in number:

(a) The tomb of Husein, called Dargah Hazrat Husein, stands in the old town towards its western end. It consists of a large enclosure (*Saln*) with seven entrances, in the midst of which stands the *Haram* or sanctuary proper, surmounted by a lofty dome. The 72 martyrs (*Shuhada*), who died with Husein, are buried in the same place.

(b) The tomb of 'Abbās, half-brother of Husein, is situated farther E. It is similar to, but smaller than Husein's.

(c) The *Khaimahgah* marks the site of Husein's tent before the battle. It is small and unpretentious.

(d) The tomb of Aun, Husein's sister's son, is 7 miles NE. of Kerbela on the road to Museyib.

(e) The tomb of Hurr, who joined Husein from the ranks of his enemies just before the battle, is 3 miles to the NW.

iii. *Sacred places connected with the later Imāms.*—At Kazimain is the burial-place of the 7th and 9th Imāms, Musa-bin-Tafar and Mohammed-bin-'Ali (*Kadhim*, 'the self-restrained'). The tombs of the 10th and 11th Imāms, 'Ali-bin-Mohammed and Hasan-bin-'Ali, are to be seen at Samarra, where also a well is exhibited, said to be the scene of the disappearance of Mohammed-bin-Hasan-el-Mahdi, 12th Imām. Other minor shrines are those of Abul Qasim and Seyyid Ibrahim at Museyib; Hamzah and Yasim at Hilla; and Ibn el-Hasan, the Banat el-Hasan, and Ibn el-Hamzah near Tawarij.

The management of these Shiah shrines is vested in the *Auqaf* or Department of Religious Endowments. At each principal shrine there is a custodian (*kiliddar*), chief attendant (*sarkhidmah*), and lesser attendants (*khadim*). The *Auqaf* are responsible for the finances of the shrines, which are supported partly by large endowments in the shape of lands, houses, and shops, partly by special contributions; and for the sacred treasure, the value of which is not known even approximately to outsiders.

Shiah Pilgrimages.—A pilgrimage to the shrines of Irak is considered by Shiahs to be highly meritorious, more especially because it is voluntary, instead of being obligatory like the Hajj to Mecca or Medina. There is no fixed time for these pilgrimages, though certain days of the Mohammedan year are considered more auspicious than others for the performance of the ceremonies prescribed for visitors to the holy places; consequently pilgrims arrive and depart at all seasons of the year, preferably however in winter, between November and April. (Two routes are commonly followed: pilgrims from

NW. Persia cross the frontier at Khanikin; those from S. Persia, India, and the Persian Gulf mostly arrive by sea at Basra. The influx of pilgrims varies considerably from year to year—there were 57,567 officially returned in 1890 as having entered Irak from all directions. Probably far more have made the journey in recent years, and there is also an immense pilgrim traffic from within the bounds of Mesopotamia itself.) Some aspects of these migrations have already been discussed, for instance their share in the dissemination of disease (p. 46), and they supply a considerable stimulus to trade both external and internal. It remains to describe the procedure generally followed on arrival. (Each pilgrim band has a conductor, who carries a flag inscribed with a text from the Koran or with the names of the Imāms. Pilgrims coming by land from Persia ordinarily visit Kazimain first from Baghdad, thereafter proceeding to Kerbela and Nejef; this is in fact the course followed by most of the pilgrims from the Gulf also, who take the river steamer from Basra to Baghdad.) Arrived at the shrine, the pilgrim first purifies himself by certain prescribed ablutions. At the threshold he seeks the saint's permission to approach, circumambulates the grave three times, and finally prostrates himself twice before the tomb, to an accompaniment throughout of prayers and recitations. The visit to the shrine is called *ziyaret*: and the pilgrims provide themselves at the shrines with rosaries, tablets of sacred earth (*turbah*), and shrouds for future use, stamped with texts from the Koran.

Consecrated Shiah Cemeteries.—The desire for burial in sacred ground at one or other of the holy places in Irak is based upon the belief that the protection of the saint, whose tomb adjoins, is thereby assured. The principal Shiah cemeteries, apart from the shrines themselves, in whose precincts burials also take place, are the following: the Wādī es-Salām ('vale of peace') at Nejef; Wādī el-Aoman ('vale of security') at Kerbela; Maqabir el-Quraish at Kazimain; and Tarmah at Samarra. Corpses are brought for interment in one or other of these places by caravan in wooden coffins covered with thick felt. A pack animal with a coffin slung each side of it is one of the commonest objects to be encountered on a journey from Kerbela to Baghdad. The cost of burial in this way is by no means nominal. Apart from the expense of carriage, the Turkish Government charged the equivalent of nine shillings for an import pass, half this sum being levied in addition for sanitary purposes. Corresponding fees, but on a lower scale, were levied on the transportation of Ottoman Shiah subjects. Quite independent again were the charges for actual interment, which varied from £40 (at Ruwaq in Nejef) to 7s. 2d. (at Samarra).

The introduction of bodies from countries where epidemic diseases prevail has been from time to time interdicted by the Porte, and since 1897 the importation of bodies from India has been prohibited on account of bubonic plague in that country.

Shiah Mujtahids.—The term Mujtahid was originally applied to any Mussulman divine who had attained the highest eminence in his profession. But at the present day it is in use only among Shiahs. The modern Shiah Mujtahid combines in himself several functions: lecturer on Mohammedan law and theology, judge of ecclesiastical suits, and registrar of wills and other documents. The ascendancy they enjoy is very remarkable. Among Shiahs their word is law: they disburse large sums received from their co-religionists for sacred and charitable purposes; and occasionally they exercise strong political influence, even in opposition to the established government of the country. The Mujtahids of Nejez and Kerbela are the most distinguished, their power predominating throughout the entire Shiah world over that of all other Mujtahids: collectively they are known as *Atabah*, 'the Threshold'. Though some 2,000 claimants to the title exist at Nejez and 200 at Kerbela, inquiries made in 1903 elicited the fact that not more than 41 enjoyed undisputed authority.

THE SUNNI SECT

The historical origin of the differences between Sunni and Shiah has been noted above (p. 83). To the Sunnis the Caliphate, or headship of the Moslem world, now belongs to the Sultans of Turkey. The Sunnis profess an unquestioning faith in the Koran, and in the accepted Tradition (*sunna*), which is a record of the sayings and doings of the Prophet that serves as a supplement to the Koran. On this basis various systems of Sunni law have arisen, the differences between which are merely trifling. The official code of the Ottoman Empire, in so far as it is still truly Moslem, is that of Abu Hanifeh. The Shiahs in theory reject the authority of the Sunni Tradition altogether, but in fact their law is to a great extent borrowed from the Sunni schools.

The Arab Sunnis of Mesopotamia are said to be on the whole not fanatical. Sunni feeling is now very much stronger among the Kurds. The Government of Constantinople has done much in recent years to encourage Sunnism among the Kurdish tribes, in the hope of increasing their respect for the Sultan as Caliph. This policy apparently had a considerable measure of success in Abdul Hamid's reign. The most important Sunni shrine in Mesopotamia is that of Sheikh Abdul Qadir Gilani, at Baghdad. This Abdul

Qadir (A.D. 1077-1165) was a Sufi preacher of renown in his day, being credited with miraculous powers. His mosque and tomb, honorifically known as 'Janab Ghauth el-Adham Dastgir', form not only one of the principal sights of Baghdad, but a religious centre frequented by Sunni Mussulmans from regions as remote as Afghanistan and India. Poor pilgrims are gratuitously supported, and sometimes as many as 4,000 loaves of bread issue in a single day from the kitchens of the Pir-i-dastgir. Other Sunni shrines exist in Irak, but none comparable with that of Sheikh Abdul Qadir, such being the Maqam Yunas at Kufeh and tomb of Ezekiel at Kiff, though the latter is more venerated by Jews than Mussulmans. Much the most influential Sunni in Mesopotamia is the Naqib of Baghdad, the official head of the Arab community in that town. Appointments to the Naqibat have been made by the Sultan heretofore, but in practice the succession is treated as hereditary; nor can there be any doubt that the importance of the Naqib in the present day depends much less upon Turkish recognition than upon his descent and position as the custodian of the shrine of Sheikh Abdul Qadir Gilani. It is worthy of note that extreme deference is paid to the Naqib of Baghdad and his family by many of the most influential and wealthy, as well as the humblest and poorest, of Indian and Afghan Moslems. Compared with this high dignitary of Baghdad, the Sunni Naqib of Basra is an inferior being, whose importance depends chiefly on his wealth and employment by the Turkish Government in political affairs.

CHRISTIAN SECTS

Some information regarding the numbers, distribution, organization, &c., of each of the various Christian sects which are represented in Mesopotamia and Kurdistan will be found on pp. 90 ff.

The great majority of Christians living in this area are to be found in the Vilayet of Diarbekr. A considerable number live in and near Mosul, and there are Christian communities in Baghdad, Basra, and some other towns of Irak. It is said that many Christians have recently been driven by the attacks of the Kurds to migrate from the north to the towns of Irak. In Northern Mesopotamia the term 'Syrian' is equivalent to 'Christian'.

It will be noticed that the Christian bodies dealt with on pp. 90 ff. may be divided into three groups: (i) the independent Asiatic Churches (the 'Gregorian' Church of Armenia, the Nestorian or East Syrian Church, and the Jacobite or West Syrian Church); (ii) the bodies called Uniate, which, while they are derived from

one or other of the independent Churches, are now in communion with the Roman Catholic Church (Armenian Uniates, Chaldaeans, Jacobite Uniates, or Syrian Catholics); (iii) a miscellaneous group, including Protestant converts from the independent and Uniate Churches (chiefly Armenian), and secessionists like the New Chaldaeans, and Orthodox Armenians.

Origin of the Independent Asiatic Churches.—(a) The Church of Armenia derives its name Gregorian from St. Gregory the Illuminator (A. D. 255–326), who brought about the conversion to Christianity of the main part of the Armenian nation. As Armenia was a country over which the East Roman Empire of Byzantium exercised only a loose and intermittent protectorate, it was natural that the Armenian Church should gradually lose connexion with Byzantine ecclesiastical organization and doctrine; and finally, in the middle of the sixth century, when the heretics called Monophysites (who denied the human element in Christ) were actively proselytizing in Syria and Mesopotamia, their doctrine found general acceptance in Armenia. The Gregorian Church is still Monophysite.

(b) The Nestorian Church is a remnant of the great body of Nestorian Christians who in the Middle Ages were to be found throughout Asia. The 'Nestorian' doctrine had arisen in the East Roman Empire during the fifth century, its general position being that Christ was not one person, but had two distinct natures, a divine and a human. The Nestorians were condemned as heretics at the Council of Ephesus in A. D. 431, and were forced to take refuge beyond the borders of the Roman Empire. In Mesopotamia and Persia their form of Christianity spread with great rapidity. Nestorian missionaries made converts in Malabar, China, and the Mongolian plains (hence probably the mediaeval legend of 'Prester John'). The Arab conquerors on the whole treated the Nestorians with toleration, and though they increased and flourished till about the year 1400, Timur Lang (Tamerlane), the Mongol, persecuted them with wholesale massacre. Of the isolated remnants, one of the most considerable was that which lingered in the plains of Assyria round Mosul and in the mountains south of Lake Van and Urmia. This body of Nestorians was, however, reduced in the sixteenth century by the adhesion of the majority of the plain-dwelling part of the community to the Church of Rome. The East Syrian Church, which still maintains its independence, is now confined to the mountains.

(c) The West Syrian or Jacobite Church traces its origin to the work of a certain Jacobus Baradaeus ('James of the horse-cloth', so called from the appearance of his dress), who in the sixth century was successful in establishing a large number of Monophysite com-

munities in Syria and Mesopotamia. In spite of persecution by the Byzantine Government, this Monophysite Church maintained its existence near the borders of the East Roman Empire, until it was able to enjoy the modified tolerance extended to all Christian sects by the Arab conquerors. The Jacobite Church is still Monophysite.

Uniatism.—There are three Uniate Churches in Mesopotamia—the Armenian Uniate, the Chaldaean or East Syrian Uniate, and the West Syrian or Jacobite Uniates—and these communities have only three points in common, viz. that they acknowledge the spiritual supremacy of the Pope, and that they accept the decrees of the Councils of Ephesus, A. D. 431, and of Chalcedon, A. D. 451, which respectively condemned the heresies of Nestorianism and of Monophysitism. In other matters—ritual, liturgy, ecclesiastical laws and customs—each community is independent of the others and of the Roman Catholic Church; each has its own separate hierarchy, although the Pope exercises some limited power in the appointment of the bishops and patriarchs. Within the Uniate Churches there is apparently a tendency to resent an assertion of Roman authority.

Millets.—From time to time the most important of these Christian religious bodies have obtained recognition from the Turkish Government, and have been constituted into millets. Each of these millets has its own civil head, appointed by the Turkish Government; in practice the Turkish Government appoints to this post the spiritual head of the Church. Originally the head of the millet was responsible for the civil government of his people, collecting taxes from it and administering civil justice. Of late years the administrative functions of the heads of millets have been much reduced. Collection of taxes has been taken over by Turkish officials, and though a Patriarch, who is respected, may still be much appealed to as an arbitrator by his own people, Christians appear recently to have been made liable, at least in most respects, to the Turkish Courts, where law modelled on Occidental models has to a considerable extent replaced in practice the old Mohammedan code. Probably the Patriarch who wields most secular authority at the present time is Mar-Shimum, as he is the hereditary chief of the Nestorian highlanders. But in all Churches the Patriarch is still highly influential in secular matters; and as head of the millet he is still primarily responsible to the Government for the political management of his millet.

French Dominican Mission in Mosul.—An Italian Dominican mission was established in Mesopotamia in the thirteenth century, which had its head-quarters at Mosul in the sixteenth century. This mission was abandoned in A. D. 1730, and was re-established in 1750 by

three Dominicans. This, too, was abandoned in its turn from 1805 to 1840, but from the latter date the Dominicans have continued their mission either at Mosul itself or in its near neighbourhood. At the present time there are a Dominican community and some nuns at Mosul, together with schools for boys and girls, and a printing-press from which religious books are issued in various languages. For the neighbourhood of the town there are a dozen or more schools conducted by this mission. They carry on educational work among the Chaldaeans and other Uniates. The Dominicans of Mosul are French, and apparently include a considerable number of Alsatians. As a result of their work, a fair number of Chaldaean priests can speak French.

Protestants.—These are mostly Armenians, but there are also a few converts from the Chaldaean, Jacobite, and Nestorian Churches. Protestantism is the result of American mission-work, and Oriental Protestants can often speak some English, which they have learnt in American mission schools. On the whole the Oriental Protestants of Mesopotamia seem to have made an unfavourable impression on travellers; but it must be remembered that the judgements of the latter have usually been based on superficial observations.

The Sects.—(i) The Gregorian Church is the national Church of Armenia, and represents and fosters Armenian national aspirations. To it belong the great majority of Armenians in Mesopotamia. The total number of its members is perhaps $3-3\frac{1}{2}$ millions, of whom nearly 2 millions are in Russian and Turkish Armenia, and the remainder scattered over the rest of the Russian and Turkish Empires, Persia, India, and other countries. The Church constitutes a millet in the Turkish Empire. Of the four patriarchates, the chief is that of Echmiadsin, about 15 miles west of Erivan. The chief Patriarch is selected by the Tsar from two candidates chosen by the General Assembly of the Church. The Patriarch of Constantinople ranks next to the chief Patriarch. A college education is obligatory on the Gregorian monks, some of whom have the title of Vardapet; from these bishops are selected. The parish priests, who are allowed to marry, are elected and supported by their congregations. The deacons are also allowed to marry. The General Assembly is composed of Bishops, Vardapets, and one layman and one priest from each see. The Gregorian Church is Monophysite and not in communion with Rome.

(ii) Armenian Uniates are a much smaller community (perhaps 70,000 in all), and are found in Western Kurdistan and in the SE. corner of Anatolia. As their name implies, they are in communion with Rome. They have an archbishop at Mardin in Upper Jezireh

and bishops elsewhere. There are some Armenian Uniates at Baghdad. The Church is recognized as a millet.

(iii) Armenian Protestants (perhaps some 45,000 in all; a few thousand in Mesopotamia) are found mostly in the Armenian highlands. Armenian Protestantism is the result of the proselytizing work of the American missionaries—mostly Presbyterians. Many Armenian Protestants have been educated at American mission schools and can speak English. It may further be noted that a considerable number of leading Armenians belonging to other sects have been educated at the American College—Roberts College—at Constantinople.

(iv) Some Armenians belong to the Greek Orthodox Church, but they do not appear to be represented in any appreciable numbers in Mesopotamia.

(v) The Nestorians or East Syrians (also called by foreigners Assyrians, and by themselves Easterns or Syrians) form a fairly united body in the mountains of Central Kurdistan, between Lake Van and Urmia in the north, and Mosul in the south. They are highland tribesmen of the ordinary half-civilized type. For their history see p. 88; see also p. 76, foot-note. They constitute a millet in the Turkish Empire. Their Patriarch (called Mar-Shimun) is over-chief of the tribes, into which they are divided. He is elected from the members of a family in which the office is hereditary. The present Patriarch is a young man, but is said to have shown himself a capable and conscientious ruler. He resides at Kochannes, near Julämerk. The parish priest is usually the chief man in his village, and is held in great honour. Priests and deacons are allowed to marry. There are a few monks and nuns. Fasts are long and severe, the chief being the Advent Fast (25 days) and the Lent Fast (50 days), 3 days at the end of the winter, and Fridays. An English mission has been established among the Nestorians for about 30 years (the Archbishop of Canterbury's Mission to the Assyrian Christians). Its efforts have been directed towards education, medical work, and support of the Nestorian Church. In recent years the Nestorians have shown signs of wishing to put themselves under Russian protection. The Nestorians form an independent Church not in communion with Rome. Their language is Syriac.

(vi) The Chaldaeans (East Syrian Uniates, see p. 89) are in communion with the Roman Catholic Church. Their numbers are perhaps about 30,000. They are found chiefly in and around Mosul, where their Patriarch resides, though he retains the title of Patriarch of Baghdad and Babylon. A community of Chaldaeans exists at Baghdad. Many of their priests have been educated at the Dominican

mission at Mosul and can speak French. For the occupations of the Chaldaean laity, see p. 76. Their language is Syriac.

A body of some 2,000 Chaldaeans seceded in 1869 on the question of Papal Infallibility. It does not seem certain whether this so-called New Chaldaean community still exists.

(vii) There are a very few converts to Protestantism from the Nestorian and Chaldaean Churches. Most of them live at Mosul. They have been proselytized by American Baptist and Congregationalist missionaries.

(viii) The Jacobites or West Syrians are found in the country in and near Mosul, in the Vilayet of Diarbekr, and in the northern part of Syria. There is a Jacobite community at Baghdad. Their Church is independent, professing Monophysite doctrine, and is recognized as a millet. The Patriarch (called Patriarch of Antioch) resides at Mardin, while the Maphrian, or first bishop, has his see at Mosul. The Patriarch is generally chosen by the bishops, though there have been cases of election by lot. Bishops elect must be monks or widowers. There are three orders of priests—monks, parish priests, and chor-episcopi (the leading priests in large towns). Parish priests must marry before ordination, and may not remarry. As the popular feeling is strongly against unmarried parish priests, a widower, unless he becomes a bishop, usually retires into a monastery. A priest is chosen by a council, composed of the deacons and lay representatives of his congregation. He is usually influential. The order of deacons is large and important. Education is provided by the Church, and most of those who remain in Jacobite schools till the age of fifteen become deacons, but the greater number do not become priests, but are occupied in secular business. Jacobites keep five yearly fasts. Their language is Syriac.

(ix) Jacobite Uniates (or Syriani) are found in Mosul, Diarbekr, and Baghdad, as well as in Syria. They have a bishop at Mosul. Their Patriarch resides at Baghdad.

(x) There are a few Protestant converts from the Jacobite Church (mostly Congregationalists and Baptists) who have been proselytized by American missionaries.

THE YEZIDIS

The Yezidis are found SW. of Mardin, in the Sinjar Mountains W. of Mosul, and again in the low hills NE. and E. of that town. These Yezidis (the name is probably derived from the Kurdish and Persian *Yazdan*, God) number some 21,000, of whom all but 6,000 live in the Mosul vilayet, and the rest in Diarbekr. Their language suggests a Kurdish origin. A Shiah theory that their

founder was Yazid, the murderer of Husein, is doubtless based on little save a desire to discredit them in the eyes of Mussulmans. The oldest Yezidi traditions centre round the shrine of Sheikh 'Adi, their saint and prophet, in the hills 30 miles NNE. of Mosul. The Sheikh appears to have been outwardly a Moslem, but his shrine is built on the site of an old Nestorian church, which may account for some of the Christian elements in their sacred writings.

The Yezidis have suffered much persecution, and are still regarded as idolaters beyond the pale. Yezidism has points of resemblance with old Iranian and Assyrian beliefs, as well as with Manichaeism and Nestorianism. Thus they regard the Devil as the creative agent of the Supreme Being, a reinstated fallen angel who is the author of evil. He is never mentioned except as the Peacock King (*Malik-i-tāus*). As for their traditions regarding the Deluge, Creation, and Judgement, they appear to be appropriations from Biblical sources, overlaid with a mass of fable. They regard Christ as an angel in human form, and recognize Mohammed as a prophet with Abraham and the patriarchs.

Rites and Customs.—The Yezidis have no central ecclesiastical authority, but a hierarchy of castes and sects, of whom the highest are *Mirs*, or princes. Next come the *Sheikhs*, *Mullahs*, *Qawals* (preachers), *Pirs* (who exercise priestly functions); and lastly the *Kieucheks* and *Faqirs*, who tend the shrine of Sheikh 'Adi. The ritual practised by the itinerant Qawals is of a highly esoteric nature, having to do with the worship of the Peacock King, and strangers are rigidly excluded. Both baptism and circumcision are customary in the case of infants. Divorce is permitted only upon proof of infidelity. In the matter of fasts they follow Moslem customs. The pilgrimage to Sheikh 'Adi is an annual affair, accompanied by much ceremonial and festivity: there are lesser shrines, such as Mohammed Resham, Khasia, Sitt Nefisse, and Abdi Resho, also much in favour. The dress of most Yezidis is white, with a short brown cloak. Some of their religious leaders wear black.

THE SABIANS

The Sabians are a remarkable people, dispersed in small communities over parts of Irak and Arabistan, but united everywhere by the bond of a common religion. Their head-quarters are at Sūq esh-Shuyūkh, but they occur in considerable numbers at Amara, Qal'at Salih, and Nāsiriyyeh also. The Sabians were mentioned in the Koran together with Christians and Jews, and like them entitled, in the view of older Mohammedan theologians, to tolerance as the possessors of a written revelation. The exact nature of their religious

beliefs has not been properly determined. Baptism is one of their principal rites, and frequent ceremonial ablution is enjoined: they are said to venerate Yahya, or John the Baptist, as being a reincarnation of Seth, but consider both Moses and Christ to be false teachers. They place Paradise in the Pole Star. They are an uncircumcized, but not monogamous race. Their ceremonies are said to be conducted in Syriac and closed to strangers. They possess scriptures of their own.

THE JEWS

The connexion of the Jews with Mesopotamia dates from the Captivity (597 B. C.), when large numbers were carried away into Babylonia by their Assyrian conquerors. Many of the exiles accepted their lot with resignation, initiating under the guidance of the prophet Ezekiel that strong religious development which was to remain for all time characteristic of Babylonian Judaism. The dynastic changes of the next seven centuries affected the Jews but little on the whole—Persians, Greeks, and Romans alike found them submissive and obedient. For the Jews responded to the influences of their environment and won the respect of the aliens, whom they despised, while the law which they cherished kept them at once united and conscious of their unity. Even the destruction of Jerusalem in A. D. 70, which meant for the Jews of Palestine national annihilation, hardly disturbed the even tenor of religious life in Babylonian Jewry. Mesopotamia was to prove a field more fruitful to the growth of orthodox Judaism than Palestine itself. In the first centuries of the Christian Era the Jews of Babylonia, racially of purer extraction than those of Judaea, gradually arrived at a position, if not of opposition, at least of friendly rivalry, towards the land of their origin. Here, rather than in Palestine, was reared the enduring edifice of rabbinism. The population of S. Mesopotamia was at this time mainly Jewish, practically independent, with an exilarch or prince of the Captivity to rule their community as a vassal of the Persian throne. Great rabbinic academies grew up at Sura and Nehardea, of supreme importance to the Jewish world. These Babylonian academies combined the functions of specialist law-schools, universities, and popular parliaments. They were a unique product of rabbinism: and the authors of the system were also the compilers of its chief literary product, the Talmud, better known and more influential (A. D. 500) than the Palestinian version.

Judaism and Islam.—The stimulus to this religious activity was in part provided by the pressure of an alien and unsympathetic government. Under the Sassanians the Jews suffered much from the

fanaticism of the Magi. Islam, on the other hand, was at first curiously accommodating. It would seem as if the earlier Caliphs originally cherished the idea of incorporating Jewry in the Moslem fold. For Islam had no place in theory for tolerated religions; its root principle was fundamentally intolerant: in the presence of the mosque there was no room for church or synagogue. Its efforts towards reconciliation unrewarded, the Caliphate proceeded to regularize the relations of Islam with Judaism by definite enactments not at all to the advantage of the Jews. The Caliph Omar (A. D. 634-44) instituted a code which required Jews among other things to wear a peculiar dress, denied them the right to hold State offices or possess land, inflicted a poll-tax upon them, and refused permission to enter mosques or even build synagogues for themselves. From time to time these ordinances were re-enacted in subsequent ages, and intolerance for Jews is still a feature of Mohammedan law. Yet Islam has often shown itself milder in fact than in theory, and the mediaeval Jews lived under the Crescent a life on the whole fuller and freer than was permitted to them under the Cross. As regards doctrine, the Jews of Mesopotamia continued on the exclusive and uncompromising lines which distinguished them from the first. The rise of the Karaite sect, which occurred at Babylon during the eighth century—it still survives in small numbers at Hit on the Euphrates—typifies this tendency in Babylonian Judaism. As ‘sons of the writing’ (*Bene mikra*) these schismatics insisted, like the Sadducees, on the written word and rejection of ‘all oral testimony’. There is a strain of gloom in Karaism, which was moreover in its attitude towards doctrinal opponents frankly polemical. In their rigorous interpretation of law and obligation, especially as regards marriage and observance of the Sabbath, the Karaites reflected, and indeed exaggerated, the essence of the religion to which they professed allegiance.

The Jews of Baghdad.—Despite the chaos which succeeded the Mongol invasions, when the Jews suffered no less than the Moslem and Christian populations, their community has survived and now enjoys a position of unusual strength and importance. Surrounded (Azair and Kifl) by monuments of the Captivity, with the tombs of Ezra and Ezekiel in their midst, it is not surprising that they still display exceptional bigotry and devotion to minutiae in the interpretation of their religious ordinances. In Baghdad city they amount, at a modest estimate, to more than 45,000 persons, outnumbering even Turks and Arabs. The trade of the place has largely passed into their hands. At Basra the leading native firms are Jewish also. Trade and money-lending are the main

occupation of the Jewish population, many being altogether absorbed in these pursuits.

THE CHABAKS

The Chabaks are said by some to be Shiahs. Others assert that they have a secret religion; others say that they have some affinity to the 'Ali Illahi sect of Persian Kurdistan; others that they acknowledge a prophet named Baba.

CHAPTER IX

ADMINISTRATION

THE TURKISH ADMINISTRATIVE SYSTEM

PREVIOUS to the beginning of the sixteenth century the Turkish Government was an Oriental despotism, based on force. The Sultan was a feudal War Lord, receiving obedience from a number of feudal sub-chiefs.

In 1517 Sultan Selim, the Grim, usurped the Caliphate, or Papacy of Islam, from the Arabs and united the spiritual and temporal power in the person of the Sultan-Caliph of Constantinople. The Ottoman Government thus became a theocracy, deriving its inspiration from the Koran. At the time of the capture of Constantinople in 1453 the Turkish State already rested on an Islamic basis, and Mohammed the Conqueror decided that the religious and purely internal affairs of the Orthodox Christian communities which had survived the Turkish conquests should be delegated to their respective religious heads, the chief of whom was the Orthodox Patriarch of Constantinople. The Jewish community was similarly dealt with. The Turkish conqueror was too contemptuous of the infidels and their ways to condescend to deal with the affairs of their communities, which were called 'millet', really meaning a 'nation'. The root of this policy was, perhaps, the incompatibility of Koranic law with Christian jurisprudence, as a Moslem court could not admit the testimony of a Christian witness against a Moslem. The Christians, called 'rayah', had no real rights and were treated as helots. Until 1839 there were four such non-Moslem 'millets': the Greek, Armenian, Roman Catholic, and Jewish communities. Subsequently the Bulgarians, Maronites, Nestorians, and Protestants were also recognized. The fact that the Patriarchs and other religious heads were the recognized channels of communication with the Porte in all matters affecting their communities gave them a position of considerable influence and prestige. Foreign Christians had an analogous position. In virtue of the Capitulations they

were subject in common-law cases to the jurisdiction of their own consuls and embassies, but were not allowed to hold real property.

From 1453 to the beginning of the nineteenth century the Turkish State was a loosely jointed structure. The Turk's ideal was to live on his conquests and conquered, and his organization was purely one adapted to the needs of war against the infidel.

The Sultan-Caliph delegated most of his religious authority to the Sheikh el-Islam, who appointed the religious functionaries in the provinces and supervised all matters appertaining to Islam. The Ottoman Sultan similarly transferred a certain meed of his temporal power to his Grand Vizier, through whom all the high officers of State, both in the capital and in the provinces, were nominated. The Empire was divided into immense provinces called Eyalets, presided over by a Pasha of three tails, e. g. the Pasha of Belgrade was Viceroy of all Turkey in Europe south of the Danube; the Pasha of Erzerum ruled all Kurdistan and Armenia; the Pasha of Baghdad exercised authority over the Mosul, Baghdad, and Basra regions; while the Pasha of Damascus controlled all Syria. When Russia's wars for the liberation of 'her Orthodox Christian brethren' from their yoke as rayahs resulted in the shrinkage of the Ottoman Empire, the necessity of internal change on the lines of a more closely knit system was felt. The Janissaries and the feudal chiefs were removed by massacre and a regular army established with a Minister of War. The Eyalets were abolished and replaced by the smaller divisions called Vilayets, governed by a Vali, with an Accountant-General (Defterdar) for finance, a Secretary-General (Mektubji), representative of the Public Works, Public Instruction, and other departments in the capital. The Vali was further assisted by an Administrative Council (Idare Mejlis). Each Vilayet was divided into two or three Sanjaqs, administered by a Lieutenant-Governor (Mutessarif) appointed by Imperial decree. The Sanjaq had a finance officer (Muhassebeji), a secretary (Tahrirat Mudiri), and representatives of the various ministries, with also an Idare Mejlis, as in a vilayet. Each Sanjaq was subdivided into from three to six Kaza, administered by a sub-governor called Kaimmakam, appointed by the Government, while the Kaza was further subdivided into three or four Nahiyes presided over by a Mudir. In each Qariyeh, or village, there was a Mukhtar, or headman.

These and other similar changes were effected during the first half of the nineteenth century and were confirmed and amplified by the Hat-i-Humayun of 1856 after the Crimean War. Equal civil, political, and religious rights were promised, if not actually granted, to all the inhabitants of the Ottoman Empire, without distinction of





race or creed. A Penal Code, a Commercial Code, a Vilayet Law, and other such modern changes were instituted by Imperial decree, while a regular Ministry of twelve members, inclusive of the Grand Vizier and the Sheikh el-Islam, was formed, and a Council of State was established. These changes did not materially alter the character of the Turk or of his administrative methods. They were honoured more in the breach than in the observance. Fresh disorders and massacres of Christians occurred, and the Serbian and Russo-Turkish wars (1875-8) ensued. A desperate effort was made to modernize Turkey by introducing representative institutions in 1876, in the shape of a Senate and Chamber of Deputies with a Ministry responsible to the Sultan. This system was soon found unworkable and unpalatable to the new Sultan, Abdul Hamid II, who in 1878 prorogued Parliament indefinitely and governed through the Palace and Porte for over thirty years. The abuses and disorders continued, and culminated in the Macedonian agitation during the first eight years of this century. In July, 1908, the Turkish army took the situation in hand, forced the ex-Sultan to revive the Constitution of 1876, dethroned him, installed the Young Turk Government in power with the present Sultan as their nominee and creature, and modified the Constitution by introducing Parliamentaryism, or responsibility of the Ministry to the Chamber. The Sultan and Senate were shorn of all power, and, as the people were totally lacking in political instinct or education, the Young Turks, who constituted but an infinitesimal minority of the population, found that they could only govern by putting the Chamber of Deputies under the shadow and terrorism of the court martial and the state of siege which they established in the capital in 1909 and have maintained till the present day (1916).

All real power was vested in this secret court martial, whose proceedings were manipulated by the central office of the irresponsible Committee of Union and Progress. This body established branches in all the provincial centres to control the action of the official local authorities, i.e. the Valis, Mutessarifs, Kaimmakams, &c. As the central court martial was composed of officers who, either from having studied in Germany or for other reasons, were under German influence, the German Ambassador and his military attaché became the real arbiters of Turkey, and the directors of its central and provincial administration.

The German aim was to secure for their representative at Constantinople the position which Lord Cromer built up in Egypt, and in this they had partially succeeded when the Great War broke out. The Young Turks, allured by the prospect of freeing their country

from all non-Turkish trammels, proceeded to abolish the Capitulations and the rights of the non-Moslem millets, and then, despite the written assurances of territorial integrity offered them by Great Britain, Russia, and France, boldly plunged into war by attacking Russia and Egypt. Since the inauguration of the Young Turk régime in July, 1908, the Ottoman Empire had up to March, 1916, lost 1,005,460 square miles of directly or indirectly administered territory in Europe, Africa, and Asia, there being some 700,000 square miles (i. e. three times the size of Germany) still remaining.

ADMINISTRATIVE DIVISIONS OF MESOPOTAMIA

The following table gives a list of administrative sections in each vilayet¹ exclusive of Nahiyes :

Zor, which was not divided into Sanjaqs, was administered by a Mutesarrif, who nevertheless took his orders direct from Constantinople, and it was consequently known as a Mutesarriflik. The Mutesarriflik of Zor appears to have been created in 1874, after the extension of Turkish influence over the desert tribes. The Vali of Baghdad took precedence of the other Governors.

I. Zor—(No Sanjaqs).

Kazas :

Deir ez-Zor.

Achareh.

Ras el-'Ain.

Al Bu Kemal.

II. Diarbekr—

Sanjaqs :

Kazas :

		{ Diarbekr
		{ Severeke
1. Diarbekr . . .		{ Dereke
		{ Silvan
		{ Lijjeh
		{ Arghana
2. Arghana . . .		{ Palu
		{ Chermuk
		{ Mardin
		{ Nisibin
3. Mardin . . .		{ Jezret-ibn-Omar
		{ Midiat
		{ Avineh

¹ See Map 1.

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III. Mosul—

Sanjaqs :

Kazas :

- | | |
|---------------------|----------------------------------------------------------------------------------------|
| 1. Mosul | { Mosul
Dohuk
Zakho
Zibār
Sinjar
'Aqreh
Kirkuk
Erbil
Raniyeh |
| 2. Shahrizor . . . | { Rowanduz
Kōi Sanjaq
Kūfri or Salāhiyeh
Suleimāniyeh
Baziān or Chemchemal |
| 3. Suleimāniyeh . . | { Gulambar
Chāh Bazār
Markeh |

IV. Baghdad—

Sanjaqs :

Kazas :

- | | |
|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Baghdad | { Ānah
'Azīziyeh
Bedrah
Baghdad
Dileim
Jezīreh
Kazimain
Khanikin
Khorāsān
Kut el-Amara
Mandali
Samarra
Diwāniyeh
Hilla |
| 2. Diwāniyeh . . . | { Samāweh
Shāmiyeh
Hindiyeh
Kerbelā |
| 3. Kerbelā | { Nejef
Razazeh (a nominal district only) |

V. Basra—

Sanjaqs :

Kazas :

1. Amara . . .	{	Amara
		Tawarîj
		Shatret el-'Amāreh
		Zobeir
2. Basra . . .	{	Basra
		Fāo
		Kurna
3. Muntefiq . . .	{	Hai
		Nāsiriyyeh
		Shatret el-Muntefiq
		Sūq esh-Shuyūkh

LOCAL GOVERNMENT

Every civil officer from the Vali down to the Mukhtar was assisted by a civil administrative council, of which he was *ex officio* president, composed in part of officials and in part of non-official members who were selected by the local government from short lists of names submitted by the communities concerned. These councils had only advisory powers, and met about four times a year. The head-quarter towns of sanjaqs and kazas were organized as municipalities, and the affairs of each were supposed to be administered by a municipal committee. These committees had no more powers than the administrative councils. Even the municipal committee of so large a city as Baghdad, with at least 140,000 inhabitants, could not of itself expend any sum larger than 200 gold piastres, or thirty-six shillings! Naturally few signs of municipal activity were observable.

On paper the administrative scheme was admirable: the provinces were of an easily manageable size, still more so the internal sections and subsections of each province; the chain of authority and links of responsibility were complete in every province from the provincial chief to the headman of each village therein. The administrative councils that should have enabled the administration to be in close touch with local public opinion provided at least a semblance of representative institutions. As a matter of fact the actual system was bad, quite apart from the vital questions of the quality and qualification of the administrative personnel for their work. In size and population, the vilayets correspond to average 'districts' in India; to place such relatively small units directly under the Central Government was a characteristic piece of centralization on the part of the Ottoman Government, and had all the evils attendant on such a course. The Valis had no power of appointment

over their subordinates. The local councils and committees would, with their limited or rather non-existent powers, have been *nominis umbræ* in Europe, not to speak of the East. A host of spies pervaded the provinces and reported direct to Constantinople. The Valis had no concern with, and no power or control over, one-half of the administrative machine, viz. the Departments of Public Justice, of Land Records, Posts and Telegraphs, Religious Endowments, Customs, Public Debt (which was virtually the Excise Department), the Tobacco and Salt Monopolies, Public Instruction, and Sanitary Service. These departments may be termed the 'Imperial' Departments, in contradistinction to the 'Provincial' Departments which were in charge of the Valis and which are specified below. The local chiefs of the Imperial Departments received their orders direct from, and reported direct to, Constantinople. Copies of such orders were sometimes sent to the Vali for his information, and it was his duty to investigate complaints against the proceedings of any department in his vilayet outside his control—a wise provision, considering what Orientals are. Lastly, in Baghdad the chief vilayet of no less than one-third of the whole cultivated area was the private, personal property of the Sultan (as will be explained below), which was managed by the Sultan himself through his private staff. With this area the Vali would naturally not think of interfering. To some extent the same condition of things obtained in the province of Basra also, where the Sultan owned a considerable private estate. A theoretically good plan of administration was in practice paralysed.

PROVINCIAL DEPARTMENTS

The Vali of each vilayet was the head of the non-Imperial, otherwise the Provincial, Departments, which were: (a) the gendarmerie, (b) the civil police, (c) the revenue-collecting establishment and department of general accounts. The Vali was also the political representative of the Ottoman Government in his own vilayet, and the conduct of all dealings with foreign consular officers or foreign subjects, and with the semi-independent tribes of the country (Arab or Kurd), was in his hands. He had no authority over the troops of the regular army in his province, but he could summon the military commander to take such steps as might be necessary for the attainment of political or administrative ends. Occasionally, for very special reasons, the same officer might be invested with the highest civil and military authority in the same vilayet, as was the case at Basra in 1906-7; but as a rule the late

Sultan had far too profound a mistrust of his officers to put much power in their hands.

As regards the Provincial Departments, (a) the maintenance of law and order throughout the country in times of peace depended on the force which was officially given its modern name of the gendarmerie, but is more familiar by its time-honoured appellation of zaptiehs. Their organization was military, and the force was under the control of a special section of the Turkish War Office ; but it was distributed under the orders of the civil authorities as a military police. The zaptiehs were half mounted and half infantry, and were commanded in part by officers seconded from the regular army, and apparently in somewhat larger part by civilians who held special commissions. The strength in each province varied with local conditions ; in Baghdad there were supposed to be about 1,500 mounted and 1,000 unmounted zaptiehs ; in Basra 350 cavalry and 400 infantry. As a rule they were scattered up and down the country in small detachments, and, besides their proper duties, were employed on all kinds of miscellaneous work, such as collection of revenue from the tribes, furnishing of garrisons for posts, domestic duties in the establishments of civil officers, escorts for European travellers, &c., &c. The men are described as not smart in appearance, but as useful and hardy. Whether the actual corresponded with the nominal strengths of each troop and battalion is doubtful. Their pay was very often in arrears.

(b) In the larger centres of population and in places of administrative importance there existed a purely civil police, whose authority, however, did not extend to the surrounding villages or open country. Its numbers were small, and, when they required men, the officers of the civil police were entitled to make use of zaptiehs.

(c) The tax-collecting and revenue account departments were relatively small in numbers, as the taxes of which they held charge were mostly farmed, but they were lucrative posts. A brief statement of the taxes with which they were concerned will not be out of place here.

The tent and hut tax was collected, at the rate of 8s. 4d. (50 gold piastres) per annum, wherever collection was feasible, from each household of the agricultural population, both settled and semi-nomad. Besides this household tax, a cess of 11d. ($5\frac{1}{2}$ piastres) was levied as a contribution towards educational and military expenditure. These taxes were farmed.

The various taxes on domestic animals fell principally on the nomad and semi-nomad tribes, and were farmed to the chiefs. Consequently anything like a collection of the full amount was impos-

sible, especially as all reliable statistics on which to base recovery were absolutely wanting. The chiefs collected what they could squeeze out of their clansmen, but, on the other hand, screened them against the Government. If a tribe was powerful, it practically escaped payment of this tax altogether.

The land taxes, which were farmed, were mostly levied in kind, and gave therefore naturally every opportunity for chicanery, bribery, and evasion. Freehold lands were assessed to pay from one-tenth to one-fifth of the gross produce, according to facility of irrigation; exceptionally favoured lands paid up to one-third of the gross produce. The rent charged for the use of State or Crown lands (see below) was a matter of arrangement between the department concerned and the tenant, and varied from one-tenth to even one-half of the gross produce. Taxes on date and orange trees were levied in cash, $3\frac{1}{2}d.$ (7 Rāj piastres) per tree on the former and $1d.$ to $2d.$ (2-4 Rāj piastres) on the latter.

The 'forests', from which a small revenue was derived, are mostly plantations of poplars and tamarisks on the Euphrates and Tigris.

The royalty on minerals varied from 5 to 15 per cent. *ad valorem*, but was practically confined to the copper mines at Arghana in the vilayet of Diarbekr. In the whole of Irak this tax produced only about £180 a year. Municipal taxation consisted largely of octroi, a lucrative impost for the collectors thereof, which may account for the liberal number of municipalities. All local products paid 7 per cent. *ad valorem* on entering a town; there were also a number of other taxes on local industries, trades, and handicrafts; and all these imposts, when not evaded, were further enhanced by the method of affixing stamps to receipts given for them, these stamps having to be supplied by the taxpayer, after the method mentioned in connexion with the Customs.

In connexion with taxation generally it is a significant comment on the system which obtained under the Turks that it has been asserted by good and recent authority that in the vilayet of Basra alone, which was comparatively well in hand and contained a large settled population under the eye of the authorities, seven-tenths of the people escaped scot free of all taxation, and paid nothing whatever, except perhaps in bribes.

IMPERIAL DEPARTMENTS

Of the Imperial Departments there were three classes:

1. Public Justice.
2. Revenue Departments.
3. Departments relating to the convenience of the public.

1. *Public Justice.* There were four kinds of Courts: Ecclesiastical, Criminal, Civil, and Commercial.

Only questions arising under the law of the Koran were cognizable by the Ecclesiastical Courts; the judges were Kazis, recognized and paid by Government, one at the head-quarters of each Vilayet, Sanjaq, and Kaza. Appeals lay from the lower to the higher Kazis, and from the latter to the Sheikh el-Islam at Constantinople. Authorized and officially recognized jurisconsults, or Muftis, existed at the head-quarters of each Vilayet and Sanjaq, whose duties were to resolve legal difficulties and give authoritative opinions under the *Shar'* or holy law, especially in questions connected with inheritance and marriage.

The Civil and Criminal Courts were divided into: Courts of the First Instance, located at the head-quarters of each Vilayet, Sanjaq, and Kaza; High Courts at the head-quarters of each province; and the Supreme Court at Constantinople, which had only appellate jurisdiction. Each of these three tribunals had a civil and a criminal side, the judges in each being distinct sets of individuals. The language of the Courts was Turkish. The civil judges were all Mohammedans; in Criminal Courts non-Mohammedans were included in the Bench. Crime was divided into three categories: petty, ordinary, and heinous. The Courts were assisted by a Public Prosecutor and his subordinates. Courts of the First Instance disposed of petty crime without appeal, except on a point of law. Before charges of ordinary or heinous crime were tried, the accused went before an Examining Magistrate, who, after investigation, either discharged the accused or committed for trial—in the case of ordinary crime to the Court of First Instance, in the case of heinous offences to the High Court. In each instance an appeal lay from the Court trying the case to the Court immediately superior to it. No charge against a British subject could proceed except in the presence of a British Consul, and no sentence on a British subject was valid until concurred in by a British consular representative; differences of opinion between a Court and a Consul were referred for settlement at Constantinople by the British Ambassador and the Turkish Minister of Justice.

Commercial Courts at the head-quarters of vilayets dealt with mercantile suits, causes relating to bills of exchange and promissory notes and matters of the kind, subject to appeal to the local High Court on the civil side. The procedure of these Courts is stated to have been based on the Code Napoléon. If a foreign subject was a party to a suit in the Commercial Court, one or two assessors of the same nationality as the foreign subject were added to the Court; the

proceedings were watched by a representative of the foreigner's consulate, and an appeal lay to the Chief Commercial Court at Constantinople. Such was the scheme of justice, good on paper but incurably vicious in practice by reason of interminable delays and gross corruption.

2. *Imperial Departments of Revenue.*—These were the Customs, Public Debt, Tobacco and Salt Monopolies, and Land Records.

Customs was one of the most important revenue agencies, producing more in Baghdad and Basra than even the land taxes. The Department was under a Director-General at Baghdad, who dealt direct with Constantinople, and had a deputy with his establishment at Baghdad and at Basra; officials of lower rank and clerks were stationed at Khanikin, Qizil Ribat, Mandali, and Bedrah on the Persian frontier, at Nashweh and Kurna on the Shatt el-'Arab, at Sûq esh-Shuyûkh on the Euphrates, and on the Tigris at Qal'at Sâlih, Amara, Kut el-Amara, Suweira, and Kazimain. By agreement with the Powers, the import duties were, in 1907, raised to 11 per cent. *ad valorem*. The export duty was 1 per cent. *ad valorem*, and a refund of 10 per cent. *ad valorem* was permitted on goods exported within six months of importation. Without an agreement with the Powers, these duties were enhanced from time to time by the ingenious device of requiring various stamps of different and varying denominations to be affixed to documents presented to the Customs House. Some of these stamps were ostensibly earmarked for the cost of the Hejaz Railway, others were simply revenue stamps. In some cases this imposition entailed as much as 50 per cent. additional on the customs duty proper. That the administration of the customs was highly corrupt goes without saying. It is reported that at Basra the export trade evaded taxation altogether. The import duties actually paid are said to have averaged not more than 6 per cent., including duty, bribe, and portorage, instead of 11 per cent.

The Department of Public Debt existed for the benefit of the European bondholders of the Ottoman Government, and was subject to international control. It was represented by superintendents at provincial head-quarters, with assistants at all more important places, and travelling inspectors. The principal sources of revenue made over to the Public Debt for management were fisheries, liquor, salt, silk, and stamps: it was practically an Excise Department.

The Tobacco Monopoly was in the hands of a company known briefly as the Régie which held the lease or farm of the manufacture, collection of duty, and sale of tobacco throughout the Turkish

Empire. Its offices were at the head-quarters of the vilayets, with branches at the principal centres of tobacco cultivation. The duty appears to have been 1s. 3d. per $2\frac{1}{2}$ lb. (7·8 gold piastres per kilogramme) of superior quality, and 7d. (3·9 gold piastres) per the same weight of inferior quality of tobacco. Persian tobacco, which is largely imported for smoking in 'narghilehs', paid an import duty of 6d. per $2\frac{1}{2}$ lb. (3 gold piastres per kilogramme).

The Land Records Department dealt with all lands and buildings, except the private property of the Sultan, to which reference is made below.

There are five kinds of landed property : the first is 'mulk', which corresponds to our freehold and passes by inheritance, gift, exchange, or will ; it escheats only on the failure of heirs.

The second is 'mīrī' or Crown lands, not to be confounded with the Sultan's own estates. Such land consists chiefly of pastures and forests, with some arable land.

The third is 'waqf' or lands assigned in religious endowments. Such as were under the Department of Religious Endowments were free from taxation, but those in the hands of private individuals paid land tax like non-waqf lands. The large landed properties, however, which are in the hands of the Naqib of Baghdad have been specially exempted from taxation by an Imperial order, and may therefore be classified as 'waqf'.

The fourth is 'matrūkah' or lands left unoccupied for the public benefit.

The fifth and last is 'mawāt' or dead lands which have remained unoccupied and uncultivated from time immemorial.

The Department of Land Records, of which the offices were at Baghdad, Mosul, and Diarbekr, was divided into two sections: the first, or 'Tapu', registered all transactions in, and arrangements relating to, the ownership of land generally, and managed the second class of landed property, viz. the Crown lands. These were mostly let to tenants whose tenure was undisturbed provided they paid the rent or did not discontinue cultivation for more than three years. The second or 'Amlak' section of the department dealt with similar matters relating to buildings. Both sections levied fees.

3. The *Departments relating to the convenience of the public* were: Posts and Telegraphs, Public Health, Religious Endowments, Public Instruction.

The first two of these are dealt with in other chapters. The Department of Religious Endowments was represented by accountants at the provincial head-quarters. In the Baghdad province

it had much to do in superintending the finances of the great Shiah shrines at Kerbela, Nejef, Kazimain, and Samarra. Public Instruction was provided by a system of primary schools at the head-quarters of every Sanjaq and Kaza, with secondary schools at provincial head-quarters; there were also industrial schools at Baghdad and Basra. Education at the primary and secondary schools was free. State schools were largely supplemented by a denominational school system, supported by the various religious bodies; thus in Mosul there were 16 Christian schools, at Kerbela the Shiahs have a number of religious high schools, and in Baghdad the Jewish, Syrian, Chaldaean, and Armenian communities each maintain a good school of their own.

THE DĀ'IRAT ES-SANĪYEH

In conclusion, the private estate of the late Sultan claims a paragraph of its own, on account of the intrinsic importance of the subject, and because the circumstances in connexion with the estate throw an instructive light upon one at least of the causes which led to the deposition of Sultan Abdul Hamid Khān in 1909. The best authorities agree in estimating that some years before the Sultan was deposed, the cultivable area of the Baghdad vilayet was held as follows: one-third by the Sultan personally, one-third by the State, half of the remainder or one-sixth by private individuals, and one-sixth was unclassified. In other vilayets also large areas had been acquired by the Sultan: in the Basra vilayet he became the owner of some of the finest wheat, rice, and date-growing tracts. The 'acquisition' of such an estate, from private owners as well as from State or public property, was probably too much even for Turks to view with complaisance.

This private estate belonging to the Sultan was known as the *Dā'irat es-Sanīyeh*, and was administered by a central committee which sat at Baghdad, and corresponded direct with the Minister of the Civil List at Constantinople. It consisted of two branches, one dealing with lands and irrigation, and the other with the navigation section of the Sanīyeh. Its lands in the Baghdad and Basra vilayets fell into four groups, according as they relied for irrigation on the Euphrates, the Shatt el-Gharāf, the Tigris, and the Shatt el-'Arab respectively. In addition to these, there were Sanīyeh lands in the valley of the Diyāleh, and even at Khanikin, close to the Persian border. On the Tigris the Sanīyeh had acquired the whole Dujail canal and the areas watered by it. Below Baghdad the valuable estate of Shādi in the Kaza of 'Azīziyeh was held by the Sanīyeh;

also lands along the right bank of the river from Tawl to Umm el-Ajāj, and on the left bank from Samr to Imām Mahdi, in each case up to 20 miles inland from the river. The right bank of the Tigris, together with the country behind it to a depth, it is said, of about 40 miles, from the point where the Shatt el-Gharāf leaves it as far as Sheikh Sa'ad, belonged to the Sanīyeh. From Kumeit to the Bitaireh canal the Sanīyeh estate occupied the right bank and extended inland some 30 miles. On the left bank the Sanīyeh extended almost continuously from Amara to a point opposite Azair, and inland almost to the Hawīzeh marshes. A quantity of land in the Muntefiq Sanjaq, irrigated by the Shatt el-Gharāf, was Sanīyeh. The Sanīyeh properties irrigated by the Euphrates were large and numerous, above and below Museyib; near Hilla, the Hamīdiyeh canal was Sanīyeh property in the Shāmiyeh Kaza; and it owned extensive domains on the right bank of the Shatt el-'Arab. In the neighbourhood of Mosul also the Sultan possessed large *chifliks* (the word for these estates in the northern parts of the empire). Enough has been said to show the extent and value of the Sanīyeh landed estate.

The navigation branch of the Sanīyeh came into being in 1904, when it 'acquired' the whole stock and assets of the 'Oman Ottoman' branch of the Turkish Ministry of Marine, viz. three river steamers, barges, workshops, a dry dock at Basra, and offices and warehouses at Baghdad, Kut el-Amara, Amara, and Basra. It is on record that less than 10 per cent. of the market value of the office buildings was paid by the Sanīyeh to the State. In 1905 the Sanīyeh bought two more steamers which were added to its fleet. Its competition with the private companies interested in Tigris navigation was close, and it of course monopolized all Government traffic, such as the transport of troops, military stores, &c. A striking feature of the administration of the Sanīyeh was the fact that on its large executive staff there were a number of military officers who were borrowed from the State, receiving a departmental allowance in addition to their military pay.

It has been claimed for the Sanīyeh that its policy in managing the Sultan's property was one of enlightened self-interest, which is very probable; its relations with its tenants were generally good, and it endeavoured to give satisfaction on its navigation side to traders and travellers. It has also been claimed that the intelligent and energetic policy of the Sanīyeh set a good example to the rather apathetic public of Mesopotamia, stimulating them to follow the lead of the Sanīyeh in the management of their private properties and affairs: this seems less probable, seeing that good,

fertile, and well-managed estates were pretty sure, sooner or later, to be acquired by the Saniyeh.

Since the Revolution of 1908, the influence of the Dā'irat es-Saniyeh has considerably declined.¹

¹ The Young Turks, after dethroning the ex-Sultan Abdul Hamid in 1909, transferred from the Civil List to the Ministry of Finance all the properties in Mesopotamia which had belonged to the Dā'irat es-Saniyeh. The management and revenues were taken over by the State, while a fixed Civil List and stipends were allocated to the Sultan and the Imperial Princes. The ex-Sultan had spent the revenues of the Saniyeh on payments to Sheikhs in all parts of the world for Panislamic purposes and on gratifications to State functionaries and others with a view to maintaining and enhancing the prestige of the Sultanate. The Young Turks devoted them mainly to analogous purposes in the interests of their Committee of Union and Progress.

CHAPTER X

IRRIGATION OF IRAK

IRRIGATION UNDER THE CALIPHATE

A NOTICEABLE feature of Irak is the large number of old canal-beds which traverse the plains in all directions. The largest of these have banks rising 20-30 feet above the plain, which, owing to the mirage, often have the appearance of lines of low hills when seen from a distance. The beds of these canals are often 20-30 yards wide, and are usually above the level of the surrounding plain. Though many canals of which the remains exist date from very early times, most of them carried water in the period of the Caliphate (8th-13th centuries A.D.), and an account of the irrigation system of Irak as it then existed is given below.

Centres of Cultivation ; Course of the Tigris and Euphrates

Each of the dynasties which ruled in Irak (Babylonia) signalized its period of power by the construction of irrigation works, of which the remains exist to this day, in the particular region where its strength was established. At first in the lower reaches of the two rivers, between Nippur and Ur of the Chaldees, then in the tract between Sippara and Babylon, in the Parthian and Sassanid times at Seleucia-Ctesiphon and the country thereabouts, lastly, with the Arab conquest, to the Delta and Baghdad, the centre of cultivation veered and shifted in a manner not easily susceptible of analysis. Oriental powers, of course, generally prefer to build upon fresh foundations rather than the ruins of their predecessors. Still, the changes here described were much less the result of caprice than of necessity, induced by the altered physical conditions in Irak itself. At the time of the Arab conquest, the middle of the seventh century, Ctesiphon was the chief city of the province and the winter capital of the Sassanian kings. But the Arabs required centres for their own people, as well as head-quarters for their armies, so the three cities of Wasit, Kūfeh, and Basra sprang into being and rapidly grew to be the chief towns of the new

Moslem province. Later, when the Abbasids supplanted the Omayyads, fresh changes ensued, and the twin capitals of Irak—Kūfeh and Basra—gave place to Baghdad. The decay of irrigation in Mesopotamia has its immediate cause in the vagaries of the Tigris and Euphrates and the consequent ruin of the numerous irrigation channels. To-day the Tigris, following a winding course SE., is joined at a point 250 miles below Baghdad by the waters of the Euphrates at Kurna. In early Moslem times, and probably as late as the middle of the sixteenth century, this was not the case. The Tigris, 100 miles from Baghdad, turned S. from its present bed at Kut el-Amara and flowed along the Shatt el-Hai past Wasit, expending most of its waters by the way in irrigation channels, into the Great Swamp. At its NW. end the swamp receives the waters of the Euphrates a few miles to the S. of Kūfeh: for the main channel of the Euphrates was in those days the Kūfeh arm of the river, that which flows by Hilla being then only a great irrigation canal called the Nahr Sura.

The Great Swamp

The Great Swamp covered an area 50 miles broad by 200 in length and extended from Kūfeh to Basra. Its origin, according to the historian Baladuri, dates as far back as the reign of Kubadh I, the Sassanian king of the fifth century A.D., when the dykes along the Tigris burst and the river flooded all the low-lying land to the S. and SW. There were partial repairs under Nushirvan the Just, but about A.D. 629 the waters rose again in a flood which surpassed all previous records and laid the surrounding country once more under water. These inundations have been already dealt with in their political connexion on pp. 57, 58. The swamps thus formed became permanent, for during the succeeding years of anarchy, when the Moslem armies overran Mesopotamia and the Sassanian monarchy tottered to its fall, the dykes remained untended and the marsh lands spread. But it was in no sense a region of dearth or distress. Its whole area was dotted with towns and villages, each situated on its own canal, round and about the great city of Wasit; the reed-beds harboured immense quantities of fish, which were salted and despatched in all directions; great barges or light-draft wherries drove a busy trade along the waterways and lagoons; while the soil, where it could be drained and cultivated, yields an abundant harvest. The Tigris itself flowed out into the swamp by five navigable waterways. Thence from Katr eastward the channel led

through a succession of open lagoons to the Abu'l Asad canal, by which the waters of the swamp drained into the Shatt el-'Arab at Basra, through communication with the sea being thus established. A more momentous change in the physical aspect of a country can scarcely be conceived than this, which occurred in Irak with the shifting of the Tigris from its eastern channel to the Shatt el-Hai. But it was not less remarkable than the return, nearly a thousand years later, to its present course. All this time the country bordering the older course remained a desert, just such a desert as the Great Swamp itself now consists of. This return to the older course was doubtless gradual and due to the silting up of the western arm: the date is uncertain, though it cannot have occurred much earlier than the fifteenth century. But dates in this connexion are of no great importance: what signifies is the actual existence of the Great Swamp, its effect on the courses of the Tigris and Euphrates, its vital bearing on the history and development of Lower Mesopotamia all through the caliphate.

Ancient Canals of the Tigris

The system of canalization inherited by the Arab conquerors of Mesopotamia is the key to a proper understanding of the situation in Irak during the caliphate, for the natural fertility of the country could never have been exploited as it was without the strictest economy in the use of the water-supply. All Irak N. of the swamp between the two rivers was traversed by a succession of canals like the bars of a gridiron which drained into the Tigris: while E. of the Tigris a canal, 200 miles long, the Nahrawān, starting from below Tekrit and re-entering the river 50 miles N. of Wasit, fertilized the country as far as the Persian foothills with the surplus waters of the Tigris and the overflow of the mountain streams from Kurdistan. Yet other canals took off from the Tigris in the vicinity of Samarra, the Abbasid capital from 836-92, once the rival of Baghdad in the grandeur of its buildings and pleasure grounds. Here, too, the Tigris would appear to have changed its course, for at least one author speaks in A.D. 1300 of the present channel as the 'lesser stream', and it is chronicled by the caliph Mustansir (A.D. 1226-42) that he dug many canals to irrigate the lands left dry by the shifting of the main stream. Moreover, it must be remembered that the Tigris once received, in the waters of the Tharthar, a notable contribution to its volume, which exists no longer. This stream, perhaps as recently as the

thirteenth century, carried part of the Khabūr into the Tigris at Tekrit, and was actually navigable by boats, though now no river exists at all. N. of Tekrit few irrigation works worthy the name existed in antiquity. River water was of course employed from the earliest times throughout Jezireh to assist cultivation, but no schemes comparable with the system of canalization in Irak ever seem to have been attempted, except perhaps at Mosul, where there are signs of a very ancient barrage.

Of the Tigris system in Irak the following brief summary will suffice :

i. *The Nahrawān*.—The great Nahrawān canal was designed to intercept the Adheim and other torrents from the Persian hills, and so eminent an authority as Sir W. Willcocks has pronounced it to be an engineering work as bold in its conception as any of the ancient canals in Egypt. It was destroyed by a change in the course of the Tigris, which swept part of the head entirely away; but before this, in the thirteenth century, the lower portion had already ceased to be of service. In its palmy days, however, the Nahrawān irrigated all the lands E. of the Tigris from above Samarra to about 100 miles S. of Baghdad. Connexion was maintained with the Tigris by three canals S. of Samarra, the three lesser Katuls, which irrigated the fertile district S. of that city. Similarly, between Baghdad and Nahrawān town three branches—the Khālis, Nahr Bin, and Diyāleh River—flowed back to the Tigris after watering the district E. of Baghdad. The Nahrawān itself probably joined the Tigris somewhere in the vicinity of Kut el-Amara.

ii. *The Dujail*.—The Dujail canal originally connected the Euphrates and Tigris and watered the rich district of Maskin, NW. of Baghdad. But by the tenth century its western portion silted up, and a new channel was excavated below Kadisiyeh to clear its eastern and lower course. The Dujail region, with Harbeh for its chief town, is described as having been one of amazing fertility.

iii. *The Samarra Canals*.—Three of the Samarra canals, the Katuls, have already been mentioned. There remains the Ishaki channel, which took off some miles N. of Samarra from the right bank of the Tigris and rejoined the river below the town opposite Matireh.

The Euphrates Canals

The Euphrates system, considered from N. to S., may be said to begin with the Nahr Isa, the first of four great canals which connected the Euphrates and Tigris in the vicinity of Baghdad. At its head lay the city of Anbar, where the first Abbasid caliph lived and died. The canal itself was the work of an Abbasid

prince Isa, who made it navigable as far as Baghdad. At the point where it flowed into the Tigris, the caliph Mansūr built, in A. D. 762, the Round City, which became the nucleus of Baghdad. Next in order came the Nahr Sarsar, passing S. of Baghdad, and also navigable for boats. The third was the Nahr el-Malik, which began at Fellūjeh and flowed into the Tigris about 9 miles below Mad'ain. The district served by this canal numbered 300 villages, famous for their cornlands and palm-groves. Last came the Nahr Kutha, named, according to Moslem tradition, after no less a personage than the grandfather of the patriarch Abraham, and situated about 9 miles S. of the Nahr el-Malik.

Bifurcation of the Euphrates

In the tenth century the river Euphrates bifurcated at a point some 18 miles below the head of the Kutha canal. Both branches poured their waters into the Great Swamp, the western or main channel by way of Kūfeh, the eastern, called by Arab geographers the Nahr Sura, past the ancient city of Hilla. The Sura branch, unlike the other, broke up into several channels. Its importance, moreover, seems to have increased after the tenth century, so that by the twelfth it was regarded as the main Euphrates river, as it was to the end of the nineteenth. Above Bābil the last of the many canals traversing the space between the two rivers took off from it. This waterway, which still exists as the Shatt en-Nīl, though known in antiquity as the Great Surat, flowed eastward past the city of Nīl and finally sought the Tigris by two outlets—the canals called Upper and Lower Zāb—at Namaniyeh and Nahr Zabūs. Further down, at Hilla, the Sura itself bifurcated, the right arm continuing S. past the city, while the left arm, called the Nahr en-Nars, turned SE. to Hammām Omar and Niffūr, where it mingled its waters with the Badat canal—this latter being a long drainage channel from the Kūfeh branch, which traversed the N. limit of the Great Swamp and discharged itself finally at Niffūr after receiving on its left bank both the Lower Sura and Nars canals.

Canals of the Shatt el-'Arab

The Shatt el-'Arab began in ancient times at the exit of the Abu'l Asad canal, being variously known as the Blind Tigris (*Diqlah-el-Aura*) or estuary (*Fuyd*) of Basra. This great commercial port lay some 12 miles W. of the river, with which it was connected by two navigable canals: from the NE. came shipping from Baghdad by the Nahr Ma'qil, while SE. by the Nahr el-Ubulleh sea-borne traffic

passed to the Persian Gulf at 'Abbādān. Numerous smaller channels drained the waters of the Great Swamp N. and S. of Basra, or irrigated the vicinity of the city, of which the pasture lands, gardens, and palm-groves enjoyed a fame equalled by few cities in Irak. It is worthy of note that the Kārūn River did not always flow into the Shatt el-'Arab as it does now, but possessed an outlet of its own into the Gulf at Suleimanān, while at the site now occupied by Mohammareh, a broad artificial channel, the Nahr Bayan, joined the two estuaries. Other important channels, such as the Fayyan, E. of the Tigris, helped to fertilize this favoured region.

MODERN IRRIGATION

Historical records testify to the success achieved by the ancient inhabitants of Mesopotamia in this complex business of irrigation. Herodotus describes the country as studded 'with a vast number of great cities': Pliny and Berosus are eloquent upon its agricultural wealth, while Ammianus states that the space between the point reached by Julian's army and the shores of the Persian Gulf was filled with one continuous forest of verdure. It remains to see how far the present rulers of Mesopotamia have fulfilled their trust. From Beled downwards the greater part of the country consists at first of nothing but bare plains of clay, ridged and furrowed with the silt banks of countless canals, showing the struggle for existence in which the cultivators must have found themselves involved, when dams were carried away and the water-level fell. Stretches of level country alternate with low sand-drifts, destitute for the most part of vegetation save for leguminous thorn-bushes or jungles of liquorice near the rivers, with occasional belts of poplar or willow. Further S. salt lands and marshes increase, but of cultivation or date-palms hardly a vestige, except here and there by rivers or canals. Only along the lower reaches of the Euphrates and the Shatt el-'Arab are there any appearances of prosperity. The general impression is one of blight, failure, and neglect.

Irrigation from the Tigris

Being less constant in its flow, and running in a deeper bed than the Euphrates, the Tigris is probably inferior for the purposes of irrigation to its sister stream. Even so, there is no essential reason for the wretched conditions now obtaining over most of the country, which nature intended it to fertilize. N. of Baghdad the plains of the Diyāleh are well irrigated by the Khālis, Khorāsān, and Beled-Ruz canals; only good regulating heads, bridges, and drains

are needed to restore it in full. On the W. side of the river the old Dujeil, reduced from a width of 40 yards to 3, has been brought into service on a small scale by the Dā'irat es-Saniyeh (as regards the functions of this body see pp. 109 ff.). Of the Nahrawān not even as much as this can be reported. In fact, above Kumeit, with the exceptions above recorded, there is no modern irrigation worth the name, and what exists below is wasteful and inefficient. The Bitaireh canal, on the right bank, a few miles above Amara, and the Jahāleh on the left, are said between them to carry off nearly half the supply of the river, but most of it only goes to form swamps. From Amara to Qal'at Sālih many short canals take off from both banks, some of them being Dā'irat es-Saniyeh property. Then come the marshes, and below the marshes canals only exist to carry back the overflow from the swamps to the river. Something might have been done to relieve waterlogging in this tract if canal heads had been reconstructed, but the Turkish Government was either too apathetic or feared too much a conflict with local tribesmen to undertake such experiments.

Irrigation from the Euphrates

As in antiquity so in modern times, irrigation from the Euphrates is mostly confined to the country between Fellūjah and Diwāniyeh. With its broad, shallow stream and sluggish current this river had advantages over the Tigris as a source of perennial irrigation which were exploited to the full in the past. The supply of water is also more constant, in fact the Euphrates possesses only one serious defect in this respect, the weakness of its left bank in the region W. of Baghdad, which has resulted in destructive floods extending sometimes as far as the Tigris. So that, although the area now irrigated is probably not a hundredth part of that formerly supplied, conditions on the Euphrates are at any rate less deplorable than those obtaining on the Tigris. The existing canals are briefly as follows: Saqlāwiyeh, 'Abu Ghoreib, Radwaniyeh, Mahmūdiyyeh, Latfiyeh, Iskandariyeh, Museyib, Nasiriyeh, Mahāwīl, Khātūniyeh, Nīl, Wardiyeh, Huseiniyeh, and Dighāreh. Of these the Saqlāwiyeh, 8 miles N. of Fellūjah, is now blocked by wheat fields, in view of the assistance it afforded to floods making in the direction of Baghdad; the Huseiniyeh, which takes off from the right bank at Museyib, is important as supplying Kerbela 18 miles away; while the Dighāreh, with its head on the left bank 35 miles below Hilla, after feeding a number of villages apparently returns to the Euphrates under the name of Shatt el-Khār a good deal lower

down. The aggregate discharge of the other canals at low water does not exceed 564 cubic feet per second. In flood the total discharge may rise to 7,000 feet per second, but this would cause inundations. Precautions against flood are inadequate, and the rate of clearance is not abreast of silt deposit, so that even this modest performance is not being kept up. Nearly all these canals belong to the Dā'irat es-Santiyeh.

The Shatt el-Hindiyeh and Hilla Branches

The great waterway known as the Shatt el-Hindiyeh was originally nothing more than a canal. Its conversion, partly by nature and partly by art, into the main bed of the river is an extremely interesting historical and hydrographical fact. Until the nineteenth century the Hilla branch undoubtedly carried the main stream, and its supersession by the Shatt el-Hindiyeh cannot have begun much before 1865. The chief factor was probably a gradual rise in the river-bed above Hilla through silt deposit: this, coupled with certain favourable physical features in the uppermost reaches of the Hindiyeh—their straightness, for instance—diverted the bulk of the river to the Shatt el-Hindiyeh, which was thus restored to its functions of 1,000 years ago and became once more the Euphrates. A barrage was constructed by the Turkish Government in 1890. Its object was twofold: to preserve from inundation and consequent ruin the Hindiyeh country, now submerged, and to revive the Hilla channels, largely deprived for the time being of their accustomed supply. But this barrage gave way in 1903, and the last state of affairs was worse than the first, for the whole Euphrates, and not the greater part only, poured down the Hindiyeh, while the Hilla branch dried up altogether. Protective measures, which it will be necessary to describe in some detail, were required and taken without delay. Meanwhile the lower course of the Shatt el-Hindiyeh calls for brief notice. From Tawarj to Kūfeh it is well defined, with firm banks and a fair amount of cultivation. 15 miles below Kūfeh it passes through the Bahr-i-Nejef, a shallow lake 21 miles broad. At Shināfiyeh it issues from the Bahr-i-Nejef by the Atshan channel and finally joins the Euphrates 5 miles above Samāweh. Exact information is naturally wanting as to the precise quantity and quality of irrigation dependent on the Shatt el-Hindiyeh, but it would appear to be both extensive and successful. The date palms on the Tawarj—Kifl section are estimated at 400,000, those on the Kūfeh reach at 170,000. Rice has been driven down-stream by the barrage works, but cereals have taken its place with advantage to all concerned. Speaking generally, the country on

both banks is well cultivated, and only liable to inundation when the stream rises above its normal level. More detailed information about the Shatt el-Hindiyeḥ is contained in vol. ii, Route IV C, Samāweh to Museyib.

The New Hindiyeḥ Barra, &c

To return to the Hindiyeḥ—Hilla question: the course finally approved by the Turkish Government was to depute Sir W. Willcocks to devise means generally for reinstating the irrigation of Mesopotamia. Sir W. Willcocks issued his final report in 1910, making the construction of a new barrage near Museyib one of his main proposals. It was not the first in importance, but the state of the Hilla branch made it the first in order of urgency, since the execution of the project could no longer be postponed. Sir William had already taken temporary steps to close the breach in the old barrage; but these works only shared the fate of their predecessors, and there was nothing for it but to build *de novo*. The wisdom of the older engineers was indicated by the fact that the site of the new barrage lies only $\frac{1}{2}$ mile up-stream of the old. In February, 1911, its construction was entrusted to the firm of Sir John Jackson, Ltd.: by the end of 1913 it was completed, the rapidity with which the undertaking was dealt with being little short of marvellous, when the scope of the operations is fully realized—the construction of a barrage across a diversion of the river Euphrates, damming of the original channel, its diversion for a length of 5,000 ft., erection of a head regulator for the Hilla branch, and cutting of a new channel to convey water from the river to a point below the silted area. The barrage itself consists of 36 openings, each 16 ft. 5 in. wide, surmounted by brick arches on piers 23 ft. in height, and containing in each arch two sluice gates 15 ft. broad \times 6 $\frac{1}{2}$ ft. high. Above the arches there is a gangway, 12 ft. wide, extending across the entire width of the barrage. The Hilla regulator is similar in appearance to the main barrage, except that it has only six openings, each 9 ft. 10 in. wide, the details of construction being otherwise similar to the main barrage. The effect of the whole scheme will be to raise the ordinary summer level of the river some 16 ft. 6 in., which will permit of an ample supply being diverted into the Hilla channel. The exigencies of navigation have at the same time been kept in view, the main barrage being provided with a lock, while the Hilla regulator has also a navigable opening, the width being in each case 26 ft. 3 in.; and further, as a part of the contract, Sir John Jackson, Ltd., have cleared the Hilla channel of silt for 50 miles and excavated a connexion with this channel

with a bottom width of 114 ft. As a supplement to the barrage works this firm has also been engaged upon the construction of an escape at Habbaniyeh. For most of the year the river carries a head of water at best inadequate to the needs of irrigation, having regard to silt deposit and the demolition of barrages; at times, however, inundations occur, which in the past have converted whole districts into swamps. Just as the barrage will remedy shortage in supply, so the Habbaniyeh escape is expected to eliminate, or at least greatly reduce, the risks from inundation. There can be little doubt that, given efficient regulation of the headwater and attention to silt clearance, the land that was anciently Babylonia has before her an era of prosperity equal to, if not exceeding, that in her past.

Irrigation on the Shatt el-'Arab

As a natural irrigation canal and fertilizer of a date-growing country, probably the most extensive and prolific in the world, the Shatt el-'Arab has an importance not inferior to that which it possesses as an artery of travel and commerce. Below Mohammareh the river is rich in silt, contributed chiefly by the Kārūn: even in the higher reaches its fertility is considered by Sir W. Willcocks to depend largely on the admixture of mud from the Kārūn carried up-stream by tidal action. Be that as it may, no part of Mesopotamia so nearly recalls its splendid past as the area commanded by the Shatt el-'Arab. Everywhere the banks are low, indeed, at certain points—as in Holland—high tides have to be kept out by means of dykes. The plantations can therefore be very readily irrigated, since the sea tides force fresh river water twice a day up all the creeks and distributaries to within 2 ft. of the ground level. Between Basra and Mohammareh date-groves are continuous to a depth inland of $\frac{1}{2}$ –2 miles. The number of trees in Turkish territory is estimated at 1,900,000. Below Mohammareh the belt of palms is nearly as continuous, though less dense and unbroken, the number being approximately 250,000.

Future of Irrigation in Mesopotamia

There is a great difference between the irrigation system of the Nile and that of the Tigris and Euphrates. In Egypt the Nile water, received into its historic basins at the flood between August and October, can be utilized to some extent, and when necessary discharged into the falling river in November. No such system is possible in Mesopotamia. The floods of March, April, and May

are succeeded by the rainless months of June, July, and August, when no crop can be brought to maturity save by artificial means. In the case of Mesopotamia one must seek analogies in India, the classic home of perennial canals, rather than in Egypt. One may proceed to consider the relative capacities of the Tigris and Euphrates to meet the demands which might be made upon them.

MEAN DAILY DISCHARGE OF THE TIGRIS AND EUPHRATES

<i>Month.</i>	TIGRIS.	EUPHRATES.	TOTAL.
	<i>Thousands of cubic ft. per second.</i>	<i>Thousands of cubic ft. per second.</i>	<i>Thousands of cubic ft. per second.</i>
January	16	18	33
February	49	35	85
March	62	44	106
April	106	97	203
May	97	88	185
June	62	62	123
July	35	35	71
August	18	19	37
September	14	16	30
October	11	14	25
November	14	19	32
December	16	18	33
Year	42	39	80

As regards levels both are most happily placed. The Euphrates can be made to irrigate the whole area capable of irrigation between Fellujeh and Kut, together with the Hilla and Hindiyeh branches throughout their entire lengths. The Tigris, on the other hand, is capable of irrigating much of the country N. of Baghdad, as well as

the lands commanded by the Shatt el-Hai (or ancient Tigris) and its present course beyond Amara. Despite discrepancies, to which allusion has already been made, the two rivers have much in common : the average gradient is the same (about 1 in 13,000) ; the average velocity is the same ; the diagram of periodic increase and decrease is approximately the same. But the rise of the Tigris in flood is greater than the Euphrates, and may amount at Baghdad to 10 ft. and more. Floods in the Tigris ordinarily arrive a week in advance of the same event in the Euphrates, and the level of the Tigris has been known to rise by 12 ft. in a single day. The liability of all Mesopotamian rivers to sudden inundations is a factor of which irrigation engineers must take careful account. The remedy lies in barrages, embankment at critical points, and the provision of escape areas. But when all is said, the possibilities of the country are wellnigh infinite. As regards capacity and discharges the table opposite well illustrates the immense volume of water available at all times of the year. The soil lends itself very readily to reclamation, while the relics of bygone ages attest achievements which can undoubtedly be repeated.

The following is a brief analysis of Sir W. Willcocks' schemes. They embrace the country as a whole : they were conceived upon a scale which may appear to be prohibitive at first, since the total estimate of cost amounts to £15,000,000 ; but they nevertheless represent the considered opinion of an expert personally familiar with every feature requiring to be taken into consideration :

i. Provision for excessive floods on the Tigris and Euphrates : by escapes, with regulators, into depressions such as the Habbaniyeh (see p. 121 above), and strong embankments : closing of existing breaches.

ii. Barrage on the Euphrates at Fellūjeh—without this, perennial irrigation will be impossible : whereas by its means conditions similar to those obtaining in former days (for which see pp. 114 ff. above) could easily be created.

iii. Provision of drainages and afforestation—wherever natural depressions occur.

iv. Conservation of navigation on the Tigris—at least until communication by railway is available, Baghdad and Basra being at present not otherwise connected.

v. Kut Barrage on the Tigris—mainly for the purpose of restoring the old Shatt el-Hai as a source of perennial irrigation ; its prosperity under the Caliphs has already been described.

vi. Basra project—reclamation of swamps at the confluence of the Tigris and Euphrates.

vii. Hindiyyeh Barrage—already an accomplished fact. See above, p. 120.

viii. Barrage at Beled—for the reclamation lands extending from Beled to Baghdad.

ix. Restoration to service of the Nahrawān Canal—probably best achieved by leading the waters of the Diyāleh into the old Nahrawān channel.

The approximate positions of the areas in Mesopotamia which could be irrigated are shown in Map 3.

CHAPTER XI

AGRICULTURE

SOIL

General Characteristics.—The general character of the soils from both the Tigris and Euphrates valleys is that of a light calcareous loam, remarkably free, even in its natural state, from sterilizing salts. This is especially true of a large tract E. of Baghdad and the country between the Tigris and Euphrates in the same latitude. Near the Euphrates, however, saline efflorescence is to be observed in places; and below Kut el-Amara on the Tigris and Diwāniyeh on the Euphrates, the proportion of sand is said to be excessive, except in the marshes. This admixture of sand is probably due to the sand blown in by sand-storms from the Arabian desert, which form, as has been elsewhere observed, a regular feature of the Mesopotamian summer. Though friable and porous—qualities which render it unusually easy to work and permeable by water for drainage purposes—the soil of the alluvial region is nevertheless rich in the essentials of plant food and of great fertility. North of the alluvium is a stony marl, requiring only water to render it productive, save in areas subject to saline action, of which there are several near the Jebel Sinjar. The areas commanded by the Kārūn are even richer; indeed, it is an easy matter in the more sluggish channels of this river near its mouth to create in a few seasons an island of exceptional fertility by the erection of a simple wattled dam, a practice at which the riverain Arabs are adept.

Chemical Constituents.—The most striking feature in the composition of these soils is the high proportion of lime, which averages about 12 per cent. (In Egypt the quantity seldom reaches 5 per cent.) It is this which accounts for their good working properties—if the power to retain moisture is thereby somewhat diminished, the fact is of little moment where water is abundant. Of more valuable ingredients—nitrogen, phosphoric acid, and potash—there are full percentages. The nitrogen is about as high as in average soils of Egypt, and certainly as high as one would expect in culturable land. Probably much of this nitrogen is in a very unvariable form, but cultivation

would remedy this, especially by the agency of pulse or leguminous fodder crops. Phosphoric acid is normal, 0.2 per cent. ; that is to say, it occurs in quantities sufficient for the growth of most crops without the application of special manures. Potash is present in more than average amounts (4 per cent.—6 per cent.): there is enough to meet the demands of any ordinary crop. The average percentage of total soluble salts is 5.28 per cent., the bulk of it common salt (sodium chloride) and sodium sulphate, with small quantities of the sulphates of lime and magnesia. The texture and physical contents of the soil are generally such that reclamation should offer no difficulties, provided always that a sufficient supply of water is at hand. Lands in Egypt, containing as much as 10 per cent. of injurious salts, have been successfully reclaimed within three years, though the Egyptian soils are generally heavier and certainly more difficult to wash than those of Mesopotamia. In effect, agricultural experts, who have analysed samples of the alluvial soil, are of opinion that it may be regarded as excellent for cultivation.

CULTIVATION

Unfortunately, these promising diagnoses in the matter of soil afford no index to actual agricultural conditions as they existed before the war. In Mesopotamia water and not land is the measure of production. Where there is irrigation, crops and trees alike flourish ; but the productive area at present is confined to narrow belts of land adjoining rivers, canals, or marshes. The aspect of Irak remains, on the whole, that of a barren wilderness (*chol*), sprinkled with camel-thorn and wild caper, carpeted at times with thin herbage, treeless, except for date palms, found where there is sufficient water, and some willows and poplars along the rivers, and peopled in the main by semi-nomad tribes, who eke out a precarious existence by the aid of random tillage. All this is true of a region described in antiquity as the 'granary of the world', and so thickly wooded that 'a bird could fly between Baghdad and Basra from branch to branch without setting foot on the ground'. Of course the submontane tract about Urfeh, Diarbekr, and Mosul differs in many respects. Here the rainfall, sufficient in itself to bring crops to maturity, the pastures ample enough for the sustenance of flocks and herds, and the mountain streams providing a perennial water-supply, furnish the conditions for supporting a much larger population than is actually found in this region. The mountain region is for the most part bare, arid and treeless, but there are cultivated patches along the bottoms. It is a fact that not 5 per cent. of the culturable area in Mesopotamia bears a crop at the present

day, for which deplorable condition of affairs there are causes worthy of consideration in some detail.

Economic Conditions.—The rural population, Arab or Kurd, may be divided into : the wholly settled cultivators and stock-farmers ; the purely nomad Kurds and Arabs, and, between these two extremes, the semi-nomads who, as is the case with a large part of the Arab population, have rather recently given up a purely nomadic life, and have not yet acquired fully settled habits ; or, as is the case with some Kurdish tribes, have for generations been accustomed to migrate with their flocks and herds for certain periods of the year from the valleys or plains to the uplands or *vice versa*. Black tents of hair-cloth or grass huts, which grow more frequent the farther north one goes, betray the nomad propensity.

However, these migratory tendencies are only partially responsible for the backward condition of agriculture. In one place it may be attributable to want of irrigation facilities : elsewhere insufficient drainage is an equally serious obstacle ; scarcity of labour, in a thinly populated country, and the depredations of Bedouin or Kurdish raiders are also contributory causes ; but in the end it is the inefficiency of the Turkish Administration, with its disregard of political and economic requirements, conspicuous among which is its failure to provide adequate means of internal communication, which has been the principal factor in maintaining the unsatisfactory agricultural situation. What Mesopotamia needs more than anything else for the proper development of its potentialities is security and settled government, capital and the scientific development of irrigation. The new régime of 1908 made large promises of reform, but the real nature of the administration remained unchanged. If the ineptitude of the Government has helped to stifle agricultural development, the cultivators themselves must bear a share of the blame. Subsisting with admirable sobriety on the little that nature provides, taking no thought for the morrow, ignoring all modern processes, with the conservatism characteristic of their race, and viewing life with Oriental indifference, they fail altogether to atone by any display of enterprise for the apathy of their rulers. The villages are generally the property of a landowner, and the produce is divided after the Government has deducted its share in proportions which vary according to the class of land and nature of the crop. Grain for seed is supplied sometimes by the owner, sometimes by the cultivator.

The replacement of usurers by agricultural banks would materially assist in the development of the country.

Methods of Cultivation.—Cultivation is primitive, except in certain estates administered by the Dā'irat es-Sanyeh, but although intensive methods are little known outside the vicinity of the towns, the usages sanctioned by custom and precedent as best adapted to local conditions are effective enough, and go far to justify the rural population in their aversion to innovation. Cultivated lands are usually classified, according to the means of irrigation, as follows :

i. Dependent on rainfall alone (*daim*). In Irak this seldom occurs except in depressions, where there is surface drainage and probably also subsoil moisture drawn up by capillary attraction. On the steppes these predisposing conditions are unessential, the rainfall being often sufficient to mature crops by itself, apart from local peculiarities which might aid germination. This is, of course, even truer of the submontane region, where much more rain is available.

ii. Watered by lifts, with pulleys (*bakrah*), or buckets (*sagi*). Water-lifts are generally used for date gardens, but arable land along the rivers is also irrigated in this way. Lifts are of two kinds, the *karad* and *naur* : in the former case a camel-skin bucket (*dala*) is used to hoist up water by means of a rope working on a pulley ; the *naur* method raises the water by a series of buckets slung from a revolving wheel. The latter is a comparatively recent innovation, cheaper, but less effectual, than the *karad*. Both are actuated by animal power, and both have their counterparts in India. In the vicinity of Baghdad, where there are 169 water-lifts, centrifugal pumps, worked by oil engines, have been successfully introduced of late. As elsewhere observed, lift irrigation is easiest in the Shatt el-'Arab region, where the sea tides raise the fresh water twice a day almost to the level of the cultivated lands.

iii. Land irrigated from canals is known as *saih*. The subject of canal irrigation has been so fully dealt with elsewhere (chap. x) as to require no further remarks in this connexion.

iv. Marshland subjected to cultivation (*kibi*).

v. Where moisture is conveyed by little runnels, e.g. in the rice fields ; land so cultivated is known as *chaltiq*.

There is as yet little demand for agricultural machinery. Pumps and winnowing machinery have been imported, but without very conspicuous success. Only wooden ploughs of the crudest description are employed in S. Mesopotamia : what is required is the light-draught steel plough now increasingly used in India. Such implements, generally of German manufacture, are not unknown in Diarbekr. To the introduction of more complicated devices, such as threshing-machines, insuperable obstacles exist at present, the difficulty of obtaining fuel, lack of good roads, popular ignorance

and prejudice upon the subject of machinery, expense of upkeep, and absence of co-operative spirit.

CROPS

Introductory.—The agricultural production of Mesopotamia is of the type commonly found in northern tropical latitudes with a dry climate. Soil and temperature being constant factors, and rainfall generally insufficient, it follows that the crops vary with the amount of water available for the purposes of irrigation. There are two harvests, spring (*shitwi*) and autumn (*saifi*). The autumn crops, for the most part great consumers of water, are sown or planted during the spring inundations and matured in autumn; they comprise the following: dates, rice (*timn* or *shilib*), *mash* (a lentil), millets (chiefly *dukhn*), *lubiych* (a kidney pea), sesame, and maize. The principal spring crops are wheat, barley, and beans. The table, herewith appended, shows the agricultural products of each administrative area, arranged in order of importance.

<i>Mutessarifik, Sanjaq, or Vilayet.</i>	<i>Principal Crops, arranged in Order of Importance.</i>
Sanjaq of Urfeh . . .	Wheat, barley, millets, lentils, maize, peas, sesame, oats, rice, hemp, cotton, tobacco, apples, grapes, olives, melons, pears, apricots, pomegranates, figs, &c., vegetables.
Mutessarifik of Zor . . .	Maize, wheat, barley, sesame.
Vilayet of Diarbekr . . .	Wheat, barley, lentils, raisins, sesame, rice, cotton, pomegranates, melons, grapes, apples, apricots, figs, &c., almonds, olives.
Vilayet of Mosul . . .	Barley, wheat, melons, grapes, oranges, pumpkins, figs, pomegranates, olives, dates, beans, rice, cherries, plums, potatoes, nuts, maize, almonds, apricots, peas, lentils, mulberries, apples, pears, quinces, &c.
Vilayet of Baghdad . . .	Dates, vegetables (tomatoes, onions, artichokes, pumpkins, &c.), barley, wheat, citrons, oranges, figs, grapes, pomegranates, rice, melons, mulberries, millets, apricots, beans, maize, apples, mash, sesame, potatoes, cotton, tobacco.
Vilayet of Basra . . .	Dates, wheat, barley, rice, maize, millets, mash, sesame, figs, pomegranates, mulberries, grapes, citrons, quinces, apples, olives, oranges, apricots.

This table includes only the results of actual cultivation, not wild or natural growths like gall-nuts, gum tragacanth, or liquorice. Export crops will be presently distinguished from those produced for home consumption, for it is the absence of outlets for export in Upper Mesopotamia, no less than their presence in Lower Mesopotamia, which gives to the production of these regions its characteristic complexion: some statistics of export will also be given under specific crops. But the question of export generally is discussed in the section on Commerce and Industry. For an investigation of this sort there is an absence of data upon which accurate conclusions may be based. Government returns, where they exist, are a very imperfect guide, while the consular reports seldom deal with the area now under treatment as a single whole. This is why no estimate can be supplied of the precise annual production under each of the heads shown in the table. Where such figures can be quoted with confidence, they are reproduced below: quantities actually exported from Basra are shown elsewhere (see p. 146). But these latter, as disregarding home consumption, yield no adequate indication of the actual output of agriculture; while the former, it must always be remembered, are the results of inference and deduction, not official compilation. With these introductory remarks the principal crops will be severally discussed.

Dates.—As the most valuable product exported by sea, the staple article of food in the country, and the chief source of national wealth, the importance of the date in Mesopotamia cannot be too strongly emphasized. Though found at Mosul, it only begins to be extensively cultivated at Baghdad. There is a fine belt of date groves extending for 30 miles above and below Hilla on the Euphrates; groves exist at Shifatheh, W. of Kerbela; yet more round Baghdad, Kerbela itself, and Kufeh—in fact, plantations occur as far N. as Anah on the Euphrates and Samarra on the Tigris. But the real habitat of the date palm in Mesopotamia is the Shatt el-'Arab between Fao and Kurna. The immense plantations, which here extend almost continuously above and below Basra for a depth of 2 miles inland, are probably the finest in the world. Some idea of its commercial value to the country may be gathered from the following statistics: export was valued at £582,074 in 1913; probably 2,150,000 tons of fruit ripen annually, of which about 75,000 tons are exported; while the number of trees cultivated is perhaps 10,000,000. Epidemic diseases, especially cholera, are responsible for the imposition of embargoes from time to time upon the export of the date from Gulf ports, or may lead to its being refused entry

in one country or another ; again, floods and droughts may affect the normal output adversely. But it remains, despite these drawbacks, which cause the trade in dates to fluctuate a good deal, the mainstay of Lower Mesopotamia and the principal prop of trade at Basra.

The date palm is a beautiful tree, growing to a height of 60–80 ft., and its stem, which is strongly marked with old leaf-scars, terminates in a graceful crown of shining pinnate leaves. The trees are reared from offshoots. As they require regular irrigation, they are best planted by rivers: the date gardens on the Shatt el-'Arab are intersected by irrigation trenches leading to the creeks, which fill with the rising of the tide. Where water is plentiful and soil good, the shoots take root and develop rapidly, bearing fruit within seven or eight years of planting. The flowers spring in branching *spadices* from the axils of the leaves. The trees are monoecious, and it is necessary for successful cultivation to fertilize the female flowers by artificial means. This is done in April, and the fruit is gathered in September and October, when there is a great influx of labour to the palm-growing centres. Fertilization by natural means is unsatisfactory, the male palm not always scattering properly ; while if, through neglect or oversight, the female palm is not fertilized at all, the fruit it bears is seedless and insipid. Dates intended for local consumption are spread on the ground and left to dry about a month in the sun. For export they are sold damp to the brokers, and generally packed in that condition. There are said to be sixty-two varieties, of which the following are exported : *hallawi*, *khadrawi*, *sair*, *zehdi*, *deri*. The uses of the date palm are not confined to its fruit ; on the contrary, all parts of it yield valuable economic products. Its trunk furnishes timber for house-building and furniture ; the leaves supply thatch ; while their footstalks are used as fuel, and also provide a fibre from which cordage is spun. In fact, as an Arab proverb puts it, the date palm has as many uses as there are days in the year.

Wheat and Barley.—Wheat and barley are the principal crops nearly everywhere, except in the date-growing regions. Their popularity is due no less to their hardy nature than to the value they possess as articles of food or export. As requiring little attention, and only a moderate supply of water, they are naturally in favour with cultivators like those of Mesopotamia. In Irak, however, the rival claims of rice and dates, together with the uncertainty of canal irrigation and the scanty rainfall, rather militate against their success. But in Zor, Diarbekr, and Mosul conditions are entirely favourable. The annual output is roughly as follows :

Diarbekr, 77,800 tons; Mosul, 168,400 tons; Basra and Baghdad, 91,700 tons. In Lower Mesopotamia the principal centres for the production of these cereals are Hilla and Amara. They are also grown extensively on the Shatt el-Hai and are collected at Kut. Export is practically confined to wheat grown S. of Baghdad, which is conveyed in boats down the river. The production of Mosul or Diarbekr is used to supplement the needs of neighbouring tracts to the N. or S. The high cost of freightage and absence of proper communications by road greatly impede free export from these submontane regions, and, storage being also generally inadequate, there is often much unnecessary waste. In Irak droughts, and consequent restriction of export by Government, have sometimes rather stifled the trade in these cereals, which is always subject to considerable fluctuation. The total export in recent years from Basra was valued as follows: 1911, £967,364; 1912, £1,361,544; 1913, £372,699.

Sowings are either in September–October (*hirfi*) or November–January (*athli*), that is, before or after the first cold days of winter (*jawairid*). The harvest begins in April, when the grain is threshed after being dried in stacks by the sun's heat. The process of threshing is generally performed with the aid of buffaloes or cows, which tread the corn, but threshing machines (*jarjar*) of native manufacture are sometimes used near towns. The presence of *alwas* (grain-stores) in many country towns attests a frequent surplus in the production of cereals, but inclement weather conditions or the admixture of dirt are nevertheless responsible for much deterioration in quality. In fact, dirt is often deliberately added as a makeweight, and buyers generally deduct 5 per cent. on this account. The wheat produced is not of first-class quality, being a hard red wheat somewhat retentive of moisture, and it is used mainly for mixing with softer kinds. The barley is in better demand. There are two kinds, black and white—the latter alone being used in export. The best, called *arag*, comes from Hilla; but Amara barley, which is inferior, reaches the market first and sets the standard for export. If *arag* were only properly cleaned before shipment, it might compete with the best barleys in the world. There is also great and unnecessary delay in shipment, by no means due to the vagaries of the river. Until these defects are remedied, Mesopotamian cereals will remain in poor repute as marketable commodities.

Rice.—After dates, rice is the chief item in the autumn harvest. Four varieties are usually recognized in the Baghdad market: (i) *nakhaza*, and (ii) *ambarba*, the latter peculiarly scented and much esteemed by Indians and Persians, (iii) *shimbah*, commonest of all,

and (iv) *hawaizawi*, a cheap reddish rice consumed by the poorer classes. Rice straw, called *buh*, is used as fodder for cattle. Rice is grown in every part of Mesopotamia, that of Diarbekr being particularly fine: but the lower reaches of the Tigris and Euphrates actually produce the largest quantities, e. g. the Shatt el-Hindiyeh between Tawarij and Kūfeh, the Dighāreh canal, the kazas of Shāmiyeh and Samāweh, and the sanjaqs of Amara and Muntefiq. Though primarily grown for home consumption, rice is nevertheless increasingly exported—for instance, 67,270 tons were loaded at Basra in 1912, and there is a surplus in Diarbekr which finds its way to neighbouring tracts; but this crop, like other cereals, suffers much from the fluctuations in the supply of river water. Thus in 1913 the river rose late and rice failed altogether, while in 1908 there was a shortage of 1,300,000 tons. At such times India supplies the deficiency. Nevertheless there are possibilities for 'Persian' rice, as this commodity is termed in business circles, if seed could be eliminated from the finished article and a little more care exercised in storage, cleaning, and shelling. At present it is distinctly unpopular with European millers.

Maize, Millet, and Sesame.—These cereals belong mostly to Irak, and are grown almost exclusively for home consumption. Maize (*idrah*) is sown in March and reaped in August or September. Similarly with millet (*dukhān*), which is largely cultivated on both rivers, being partly used locally as food for cattle and poultry, partly mixed with wheat to make bread, and partly exported by way of Basra. Sesame is grown on land inundated by flood-water, or along creeks taking off from the Shatt el-'Arab; it is mostly pressed for oil and used for the purposes of cooking or lighting, though sometimes roasted and eaten with bread or manufactured into sweetmeats (*halawah*). There is some export of sesame from Basra.

Mash occurs mainly in the vilayets of Baghdad and Basra. There are two kinds, green and black, both sown at the end of June; but the green ripens at the end of September, the black not till the beginning of November. *Mash* is cultivated on damp, sandy plains, and requires little water; the natives mix it with rice to make soup, and a certain quantity is exported to India.

Fruits.—The climatic changes obtaining between Diarbekr in the N. and Basra in the S. of Mesopotamia are well illustrated by the wide range of fruits produced in these latitudes. A few are common to all parts of the country—grapes, olives, figs, melons, pomegranates, apricots, and apples—but the rest are confined to one or more tracts, as the case may be. Those of Urfeh, Mosul, and Diarbekr not above enumerated belong essentially to the S. European

type, e.g. pears, pistachio nuts, almonds, raisins, walnuts, quinces, cherries. To begin in the N., Diarbekr is famous for its vines and preserved fruits, while Mosul, enjoying as it does a milder climate than the Taurus foot-hills, is a sort of half-way house in this connexion—oranges, for instance, appear here for the first time. Proceeding southward, yet others enter the lists—the mulberries and citrons of Baghdad and Basra, while the orange becomes as universal as the principal varieties cited above. From Anah to Hit on the Euphrates orchards line the river banks continuously; and the fruit trees in and about Baghdad are said to number 130,000, mainly figs, pomegranates, plums, and apricots. Farther down the date palm dominates the landscape.

Vegetables.—There is hardly less variety among the vegetables, which include the following: onions, radishes, beetroot, garlic, cucumbers, cabbage, cauliflower, turnips, carrots, tomatoes, artichokes, ladies' fingers, brinjal, lettuce, cress, pumpkins of three kinds, and potatoes. Of these, garlic is not an important crop, most of that required for local consumption being imported from Persia, while the potato is a recent innovation, which has as yet found acceptance only with the well-to-do. It is unnecessary to discriminate as to the localities favourable to particular vegetables; the output in the vicinity of Baghdad, however, exceeds that of all other products, dates alone excepted.

Miscellaneous Crops.—Other crops include beans, peas, linseed, cotton, tobacco, oats, and hemp, and may be briefly dismissed. Cotton is confined to the northern regions and at present is of little consequence: its wider application is discussed below. Tobacco, as a State monopoly, is also reserved for separate treatment. Oats are raised in the submontane regions, and also in Irak, where a variety called by the name of *hurtuman* is sown in January and reaped about the end of May. Beans are of various kinds, including the broad, French, and haricot species. Large quantities are dried and exported to India or Red Sea ports. They are planted about the end of September and harvested in April: but green beans appear in the market as early as the beginning of February. *Lubiyeh* is a kidney pea found in Irak; it is sown in June and harvested in October, growing on river banks or land otherwise subject to inundation: in June or July it is sold as a vegetable in the green state; later on it appears dry—in two forms, red or white, of which the red is cheaper. *Lubiyeh* is both locally consumed and exported to India. Hemp and linseed occur so seldom as to require no more than a passing reference.

Tobacco.—Tobacco (*dukan* or *tutun*) is grown in certain localities

only, chiefly Kerbela and Nejef, the Diyāleh valley NE. of Baghdad, Mosul, and Diarbekr. It is a product of intensive cultivation, for which much previous preparation and manuring is necessary. Sowings begin in March, and the harvest is about the end of August. The crop is distributed somewhat as follows: to the State $\frac{1}{6}$, to the cultivator $\frac{1}{6}$, to the proprietor $\frac{4}{6}$. The tobacco grown is usually of three kinds: *shaur* and *quzi* (superior), *khurdah* (inferior). There is a considerable import from Persia also, amounting to £30,200 in 1911: this is in the hands of an Ottoman company called the Société de Tabac, not to be confused with the Tobacco Monopoly, which is virtually a branch of the Public Debt, though technically a joint stock company with a monopoly for the manufacture and sale of tobacco in the Turkish Empire. The Tobacco Monopoly is represented at Baghdad by a nadhir; there is an office at Basra also, with mudirs or mamurs at Amara, Bedrah, Baqūbeh, Hilla, Kerbela, Khanikin, Kut el-Amara, Mandali, Nejef, Samarra, Samāweh, and Tawarij, under the orders of the nadhir. These officials supervise the cultivation of tobacco, and collect the taxes due thereon, which amount to 7·8 gold piastres per kilogram on best qualities and 3·9 on inferior sorts. Persian tobacco pays an import duty of 2 gold piastres per kilogram plus 1 piastre '*droit de monopole*' to the Régie. The total output of tobacco in Mesopotamia is probably not less than 1,550,000 kilograms per annum, of which Diarbekr produces 430,000 kilograms.

Wild Growths.—The chief wild or natural growths are gall-nuts, liquorice, and gum tragacanth. They figure prominently among the exports (cf. below, p. 146).

Gall-nuts are produced in the Kurdistan hills, and sold by the tribesmen who collect them to dealers at Mosul, Rowanduz, and other places. Dealings are in three kinds—blues, greens, and whites. Blues are in most demand for export, and whites are not exported at all. Export is to London or Bombay. New season galls begin to come into Mosul about the middle of July, and the supply continues till October. Severe winters give good crops of galls.

Liquorice.—The liquorice plant grows wild in patches of varying size along the Euphrates from Meskenah to Diwāniyeh and along the Tigris from Mosul to Kut el-Amara: also in the *dari* fields of the Khabūr river, the gardens of the Diyāleh river, and the north end of the Shatt el-Hai, the soil conditions being more favourable than elsewhere. Collections are made chiefly in the winter months, and some 5,000 Arabs live by digging liquorice root. The quantity collected does not exceed 10,000 tons per annum. After gathering, the root takes about four months to dry, and in the process loses some sixty per

cent. of its weight. About eighty-five per cent. of the dried root, after being hydraulically pressed into bales at Basra, is exported to America. Practically the whole of the liquorice business is in the hands of an American firm established at Basra, Baghdad, and Mosul.

Gum tragacanth.—The better class gums come from Kirmanshah and Kurdistan, the gum found in N. Mesopotamia being of inferior quality. Increased buying by Russia has reduced the export under this head in recent years. In Mesopotamia itself the trees are generally good, but the people do not cut them in the right way. With improved methods of collection much more could be obtained. Export is mostly to London and Marseilles.

Agricultural Possibilities.—With an efficient system of irrigation there can be little doubt that nearly all the crops which flourish under a subtropical sun could be successfully raised in Mesopotamia, conditions in the matter of soil and climate being what they are. Most of them exist already. Forage crops will always be a difficulty, not in the winter, when rapid growth would always be assured, but in the summer, when the strong sun and dry atmosphere would render their success difficult of attainment. Lucerne would not only improve the soil, but remove all stringency as regards summer forage—it is, in fact, already grown successfully at Basra. But preference should always be given to forage crops of a leguminous nature, because these soils in particular will need constant renovation under heavy tillage. An improvement in methods of fruit-growing is also to be recommended, more especially by the introduction of superior varieties. This is especially true of dates. But it is as one of the cotton countries of the future that Mesopotamia is most favourably regarded by agricultural experts. Falling as they do within the 'cotton-belt', the valleys of the Tigris and Euphrates would appear to possess all the necessary qualifications for the successful culture of this crop—a high temperature, a sufficiently long growing period, and an absence of sudden climatic variations. The question of seed selection applies very closely to the future of cotton in this country. Though the finest cottons are grown where temperatures are lower and the degree of humidity greater, there is reason to suppose that high yields could be obtained by the selection of suitable varieties: Egyptian cotton, for instance, might certainly be the subject of experiment. Sugar-cane, on the other hand, is probably not very well suited to Mesopotamian soils, these being in the nature of calcareous loam, not the rich porous clay with which cane is usually associated. Moreover, the severe cold of Jezireh might affect this crop adversely, though climatic conditions are on the whole not unfavourable elsewhere. But in

discussing the suitability of this or that innovation, it must not be forgotten that Mesopotamia is primarily a country for cereals, oil-seeds, and pulses, such as exist already. Much has been done in Egypt and India towards the substitution of pure varieties for indigenous types: and similar action would doubtless be greatly to the advantage of Mesopotamia, whose peasantry probably lack even the limited enlightenment of the Indian *ryot*. Be that as it may, the agricultural future of Mesopotamia depends in the main on the enforcement of order, the development of irrigation, the increase of population, the improvement of means of communication, and the establishment of a just and sound financial system.

DOMESTIC ANIMALS

The subject of domestic animals is here treated from an agricultural point of view: as commercial products, they are also considered elsewhere (see Chap. XII, pp. 144, 145). It is worthy of remark at the outset that pasturage is nowhere permanent in Mesopotamia, except in the extreme north and in the vicinity of swamps and rivers; in bad years it is liable to failure altogether, at which times the pastoral tribes congregate near the riverain lands. But it is impossible in all seasons for these tribesmen to keep their animals for more than a time in the same place, hence to a large extent the nomad propensity which distinguishes them.

The following table, compiled from sources now rather out of date and probably far from accurate even at the time of compilation, will serve, despite those defects, to illustrate the relative wealth in domestic animals of the different administrative divisions, and roughly the proportions in which the different species occur.

Centres of Domestic Animals in Mesopotamia

Name of Vilayet or Mutessariflik.	Baghdad.	Basra.	Zor.	Diarbekr.	Mosul.
Cattle . . .	155,000	120,000	10,000	20,000	} 500,000
Buffaloes . . .	80,000	80,000	4,000	8,000	
Horses . . .	85,000	88,000	1,700	40,542	} 260,000
Donkeys . . .	100,000	110,000	8,500	40,000	
Mules . . .	4,000	—	—	23,106	} 16,000
Camels . . .	95,000	125,000	4,000	2,000	
Sheep . . .	2,100,000	1,200,000	450,000	815,488	} 1,600,000
Goats . . .	4,000	—	—	330,070	

Cattle are kept mostly by settled communities, since their chief use is for the purposes of agriculture. The Beni Lām are well known as considerable stock farmers. The presence of grazing grounds and open spaces, with water easily available, rather tends to confine cattle-breeding to the Tigris and Euphrates valleys, though not exclusively: at any rate it is in the vilayets of Basra, Baghdad, and Mosul that they are most numerous. They are employed for ploughing, as beasts of burden, and to raise water for the purposes of irrigation by lift, and are also exported to Syria and Palestine. The agricultural tribes take considerable pride in the possession of fine cattle, quite apart from the usefulness of the milk and butter they provide or the commercial value of their hides.

Buffaloes require a great deal of water, and are consequently mostly found in the marshy tracts towards the junction of the Tigris and Euphrates. Tribesmen so situated consider buffaloes (much as the desert nomads do camels) to be their chief source of wealth and means of subsistence. Buffaloes need careful attention: they suffer from cold in winter and the attacks of insects in summer. They are generally of good class in Mesopotamia, being most appreciated for their milk and flesh, as well as the value of their hides, and not being as a rule set to labour. The Al Bu Mohammed tribe are noted for the quality of their buffaloes.

Sheep find permanent pasturage in the north and seasonal grazing all over the steppes, besides the regions devoted to settled cultivation: in fact, they exist in large numbers all over Mesopotamia. Their milk is largely used for butter, their wool exported and the skins tanned into leather of all sorts. Sheep-rearing is the principal occupation of the semi-nomad and nomad tribes, though in the vilayet of Baghdad all classes are engaged in it. The principal breeds in Lower Mesopotamia are the *Kurdish*, a robust animal from Kirkuk, and the *Arab*. The Kurdish variety is fatter than the Arab, but the latter produces a much finer fleece. The neighbourhood of Mosul is the home of the fat-tailed Tartary or Caramanian sheep, which yields mutton almost equal to that of Europe.

Horses are in high repute all over Mesopotamia, though unequal to the best breeds of Syria and Nejd. The kazas of Hilla and Diwāniyeh are important centres of local horse-breeding. The characteristics of the Arab horse are too well known to need detailed description. Its handsome appearance and hardy qualities are due as much to purity of race as to anything else, and the best breeders preserve genealogies of their stock with as much punctilio as princely families. Ten principal breeds are generally distinguished: the best of them, as aforesaid, originate outside Mesopotamia; but Baghdad,

Urfeh, and Diarbekr each have indigenous varieties of the Arab species worthy of commendation. Basra is, of course, more interested in export than local production ; but the vilayet of Mosul is a breeding-ground of greater significance, at least as regards quantity, than any other in Mesopotamia. The Kurdish ponies of those parts are of a very serviceable type, while particular tribes, like the Shammār and Anazeh Arabs (as well as others), find a very ready sale for their animals with dealers.

Donkeys are bred largely in Irak, not so much in Diarbekr, and less still in Mosul. Two breeds occur in Baghdad and Basra. The first came originally from Nejd, and is reared chiefly in the vicinity of Baghdad, Hilla, and Samāweh : the El-Seleb tribe generally produces some of the best specimens. It is characterized by its white colour, long tail, large size, and strong constitution. Donkeys of this class are much in request all over the Ottoman Empire for riding purposes, and prices rule high. The other breed is black, and dark brown, and is small and wiry in appearance. They are kept in herds for the transport of merchandise, water, or pilgrims' baggage, as occasion may demand. In the vilayet of Diarbekr donkeys of a dark colour are kept in large numbers by Kurdish villagers.

Mules exist practically only in Baghdad, Diarbekr, and Mosul, Persia and Kurdistan being in fact the principal breeding-grounds. The carriage services radiating from Baghdad create a demand for an animal with solid qualities, and there was a regiment of cavalry mounted on mules at Baghdad also : so that local breeding in that vilayet attained a very respectable standard. Diarbekr mules are inferior, though largely exported to Syria ; they are used for domestic purposes, being often yoked to the plough.

Camels are peculiar to desert, or at least plain, country ; as far as Mesopotamia is concerned, they are confined for practical purposes to the vilayets of Baghdad, Basra, and Mosul. As a rule only nomad tribes keep camels : with these, however, they form the subject of very special care and regard ; for without camels' milk, camels' hair clothing, and the use of the camel as a beast of burden, these tribesmen could hardly continue to exist. It is unnecessary to distinguish between breeds of camels, and mention has already been made of the riding camel as distinguished from the pack camel.

Goats, being more partial to mountainous country, are not numerous in Irak. Nor are they so useful commercially as sheep, their flesh being less appetizing and their hair less serviceable. However, as providing the material from which the black Arab 'tents' are made, goatskins are in a sense indispensable, quite apart from export or the purposes of the tanner. Kurdistan is the principal habitat of the

domestic goat in Mesopotamia. In Mosul three breeds occur—the Syrian, the Angora, and the Kurdish—the last two producing fine silky mohair.

Tame birds include pigeons, fowls, turkeys, ducks, and geese. Tawarij and Amara produce poultry of exceptional quality, and the fighting cocks of Baghdad are much esteemed by connoisseurs: in fact the turkeys and fowls are generally above the average all over Mesopotamia.

CHAPTER XII

COMMERCE AND INDUSTRY

MESOPOTAMIA is now essentially an agricultural country, and as such possesses few manufacturing industries and little external trade. It was not always so. From the time of Hammurabi, c. 2000 B. C., down to the rule of the Abbasid Caliphs, Mesopotamia was the centre upon which converged the trade of Persia, Arabia, and India, bound by way of Basra for Europe; and Babylon and Baghdad were the world's great markets. The Mongol invasion and the discovery of the route to the East by the Cape of Good Hope destroyed the position of Mesopotamia as a centre of international trade. Under present conditions Mesopotamia stands in a backwater, occupied with a commerce of no more than local importance. Although it is true that during the last thirty years a substantial, and on the whole steady increase has taken place, attributable to the spread of what has been called 'comparative civilization' in the country itself, and a larger demand in Persia for the 'comparative luxuries' which that country obtains through Mesopotamia, yet trade is practically limited to an interchange between one province and another of agricultural commodities produced in excess or defect as the case may be, or the distribution of necessary imports by sea. These imports constitute the most important feature in the trade of Mesopotamia. Overland import is almost confined to gums, opium, and carpets from Persia. Nor is export by sea, in view of the limited area under cultivation and the trivial character of the manufactures, at all remarkable. So that in effect the foreign trade of Mesopotamia, considered as a whole, is of moderate dimensions only, having for one of its most important items the land-borne traffic on the Persian side.

INDUSTRIES

The industries of Mesopotamia may be conveniently considered under the following heads: textiles, metal work, house decoration,

distilling, leather. Baghdad is the chief industrial centre, but even here only two wool presses and the Army Flour and Cloth Mills are driven by steam. There are wool presses also at Basra, Amara, and Kut: but this is practically all the steam machinery devoted to the ends of industry. Boats and canoes are built at Qal'at Salih, Shatret el-Muntefiq, Sūq esh-Shuyūkh, and other places.

Textiles.—The silk industry was formerly one of the most important in Irak. It has now revived after a period of depression, though confined to three localities only—Baghdad, Diarbekr, and Mosul. At Bāqūbeh, near Baghdad, and Diarbekr, mulberry trees are now extensively cultivated: in the latter district as many as 800,000 were planted in 1906. The quality of the egg and cocoon produced is very high, but reeling is primitive, especially at Diarbekr, and the silk is badly yarned, so that it is not in demand for European markets. However, the surplus not required by local weavers is sold at Aleppo. Silk-weaving is a considerable industry at Baghdad. The silken thread (*shari*) there produced is woven into a stuff called *aghabani*, from which light summer clothing is manufactured. Silk is also used to embroider turbans, girdles, tablecloths, curtains, and counterpanes, the art being confined almost entirely to Jewesses and a few Christian women. Long pieces, known as *kashidah*, or squares (*chargand*), for head-dresses, are exported to N. Africa. There is some silk-weaving also at Kazimain. Other textiles are manufactured in great quantity at Baghdad, for instance male garments (*zabun*, *antari*), jackets (*duglah*), women's veils (*yashmaq*), shawls (*charshap*), belts, cloaks (*izar*), and handkerchiefs—all of fine cotton, wool, or silk, as the case may be. Coarse cotton cloth for the poorer classes is made at Baghdad, also canvas for tents. Woollen rugs (*haramat*) and coarse carpets (*zull*) are manufactured at Kut el-Amara and Samāweh, and rough Kurdish carpets, both cheap and durable, at Amara town. The silk and woollen industries at Nejef afford employment for some 200 looms. At Diarbekr silk stuffs form the principal article of local industry. There are 300 looms, and the annual production has reached £T35,000. Women's veils and handkerchiefs are chiefly made. Diarbekr is also an important centre for the manufacture of cotton tissues, 500 looms being thus employed.

The manufacture of *abas*, an Arab cloak, is a characteristic industry at Baghdad, Kazimain, Kerbela, Nejef, Amara, Sūq esh-Shuyūkh, and Kurna. Those of Baghdad may be of silk, or wool with gold or silk embroidery; those of Nejef are frequently of silk, embroidered with gold; while those of Kurna, called *khachiyah* or *batiyah*, are famous for their lightness.

Metal work.—Jewellers are found in all the principal towns of Mesopotamia, the Sabian gold- and silversmiths of Sūq esh-Shuyūkh, Shatret el-Muntefiq, and Amara being accounted the best. The jewellers of Amara have an art, perhaps peculiar to themselves, of inlaying silver with antimony. Combs and small objects of ivory, wood, and tortoise-shell are made at Kazimain, chiefly by Persians, and filigree work in the precious metals, as well as engraving in mother-of-pearl, is executed at Kerbela. The coppersmiths of Baghdad are experts in the manufacture of boilers, kettles, coffee pots, and large copper dishes.

House decoration.—House decoration is generally understood throughout Mesopotamia. The *juss*, or gypsum-mortar, commonly used, is prepared in large quantities at Mahmūdiyyeh, between Baghdad and Museyib, and Zobeir near Basra. Encaustic tiles (*kushi*) are made by Persians chiefly at Kerbela, Kazimain, and Baghdad; and there are some very skilful Persian painters and decorators at Kazimain. The clay earthenware of Baghdad, very light coloured and porous, is exported to Basra and other nearer places, the commonest articles of this manufacture being water-coolers and filters, called *habbs* (often very large), and *jarrahs* or goblets.

Distilling.—*Araq*, a native spirit, is distilled at Qarareh on the Tigris, three miles from Baghdad, and consumed either there or in the Basra vilayet. The basis of the spirit is derived from *zahdi* dates; other ingredients are aniseed, orange-peel, mastic, and cardamoms. There is some distilling at Hilla, but the produce is said to be inferior.

Leather.—Tanning and working in leather are among the most solid industries in the country. Baghdad city, with its suburbs, is the principal centre. The tanneries are mostly at Mo'adhdham, where 5,000 sheepskins and goatskins are treated weekly in forty establishments; at Kazimain there are smaller tanneries, also at Mosul and Diarbekr; 'Aintāb is a great tanning centre for skins destined for Egypt, where the demand is for the highest quality. The finish of Mesopotamian leather is generally poor and the skins badly handled, and it is a matter of the greatest difficulty to introduce the smallest improvements, yet the leather, though only rough tanned, finds a ready sale in Europe. Sheepskins, goatskins, lambskins, foxskins, otterskins, stone martens, buffalo, ox, and cow hides are the chief sources of the raw material. Much leather is used locally in the manufacture of *yamanis*, the red and yellow shoes much affected by old-fashioned Baghdadis, slippers (*papush*, *babuj*), or the yellow top-boot known as *masht*.

TRADE

Export by Sea

The most conspicuous feature in the statistics of export from Basra, which include also produce from Baghdad and Upper Mesopotamia destined for export by sea, is the fluctuation in the quantity of goods exported. This is due chiefly to variations in the world's market prices, to droughts in the country itself (which reduce water-supplies in the river and consequently affect the output of grain and dates adversely), and to labour troubles among the floating population engaged in the transport trade. The exceptional liability to periods of depression militates somewhat against the successful competition of Mesopotamia with other countries more fortunately circumstanced. The chief exports, which are agricultural and vegetable, have already been dwelt upon in the chapter on *Agriculture* (above, pp. 129 ff.). The animal and commercial exports also bear witness to the potentialities of the country.

Horses are all exported to India. The trade in horses has fluctuated owing to the restrictions placed upon it from time to time, and is at all times dominated by prices in the Bombay market, which in recent years have ruled high. The breeds exported are almost entirely Arab, but occasionally Persian or Kurdish.

Hides and skins.—There is a fair export of hides and skins to Constantinople, France, and England. The skins are usually rough-tanned before export: sheep, lamb (for gloves), goat, and fox skins, with ox and cow hides, are the articles of this class most commonly dealt with at Basra.

Ghi is exported to Bombay, the Red Sea, and even to Levant ports. It is collected in skins from Arab villages, which have access to the Baghdad and Basra market, some coming even from Mosul.

Wool goes to London, America, or the Continent. It is the most considerable non-agricultural product. Three kinds are exported: (a) *Arab*, so named from the owners of the sheep producing it, which are reared on the plains of Mesopotamia. Its characteristics are a crinkly staple of fairly fine fibre, with a bright appearance. Arabs are careless breeders, and take no precautions against weakly stock or improper selection of colours: there is also much false packing. (b) *Awassi* wool takes its name from a tribe of nomad Arabs between Mosul and Aleppo. It possesses the characteristics both of Arab and Karadi wool, viz. crinkly as well as straight hairy fibres, for Arab crosses with Kurdish sheep produce it. In recent years the Arab characteristics have appeared to predominate. (c) *Karadi* or Kurdish wool comes from sheep bred N. and W. of Mosul on

the Kurdish hills. It has a long, coarse, and hairy staple, and is used chiefly for carpets and other such heavy material. Baghdad, Kut, Amara, Mosul, and Diarbekr are the principal wool markets. It is a speculative trade, prices sometimes ranging higher than their equivalents in Europe. The merchants generally advance money to the flockmasters months before the wool season, and agree to pay the market price of the day at some appointed collecting station. Awassi and Karadi wools come from Mosul by raft. Baking by hydraulic pressure is generally done at Baghdad, Kut, or Amara.

Mohair is clipped from Angora sheep in the Kurdish hills. Export is small, but constant. Dealings are with the heads of the Kurdish tribes (*Aghas*), who assist buyers to fix prices, for which they receive a commission called *aghawaghi*, and occasional advances of money. Mosul and Diarbekr are chief centres of the mohair trade, but export is all through Baghdad and Basra.

There is also a very considerable export trade in opium and in carpets, both of which come from Persia overland to Basra. The carpets are exported to Constantinople, Syria, London, and America.

Sundries include dog-manure, used in Austria for the preparation of fine leather; intestines, exported to the Continent for sausages; silkware; almond kernels, required in the manufacture of prussic acid; and colocynth, which grows in fair quantities round Mosul.

Export by Land

There is an overland traffic in animals between Syria and Mesopotamia. Camels, sheep, and cattle are all disposed of in this way. Of camels, as many as 14,000, bred for the most part in Muntefiq, Beni Lām, and Mosul, are exported in a single year, ultimately bound for Egypt. Sheep are handled almost exclusively at Mosul and Diarbekr, some 100,000 in all being exported annually. Cattle start from Baghdad and Mosul for Damascus and Egypt, buffaloes for Kaisarieh and Erzerum. Other commodities also are the subject of overland export to some extent, for instance *ghi*, for which there is a considerable demand in Syria, from Diarbekr, as well as hides and skins of all sorts. From Mosul sheep, lamb, goat, ox, otter, and stone marten skins are all exported N. to Russia or NW. to Constantinople; while the traffic from Diarbekr is even greater. The Irak—Nejd trade routes *via* Nejef and Samāweh were mentioned briefly above: also the Nejef—Jebel Shammār traffic. Yet another, Basra—Nejd, is now less frequented than before. In any case the exports to Nejd are few and simple—chiefly cotton prints, cotton and silk handkerchiefs, sugar, coffee, enamelled iron, and grain.

Exports from Basra (1911-13)

Year.	1911.	1912.	1913.
	£	£	£
Barley	772,025	1,118,490	362,690
Carpets	76,224	35,008	47,530
Dates	442,905	456,240	563,004
Gall-nuts	71,056	152,219	66,393
Ghi	86,230	54,038	59,933
Gum	27,536	26,432	19,528
Hair and mohair	10,480	11,928	12,072
Hides and skins	53,070	46,056	57,594
Horses	36,500	35,325	43,725
Liquorice	44,530	13,052	36,521
Opium	117,500	97,600	137,500
Rice	127,090	341,664	19,250
Seeds	97,290	156,614	37,990
Wheat	195,339	243,054	10,009
Wool	246,449	303,030	310,744
Miscellaneous	106,733	140,931	135,706
Total	2,510,957	3,231,681	1,920,189

Imports at Basra

The increase of 48 per cent. in imported goods during 1913 is due mainly to the large quantity of material ordered for the Baghdad Railway. Foodstuffs were also required to a greater extent owing to bad harvests in Mesopotamia. A similar increase is to be observed in the importation of petroleum, machinery, and cement, though for different reasons. But quite apart from accidental or ephemeral causes, which might serve to inflate the statistics, imports at Basra have increased all round since the time, only eight years ago, when their total value could not be assessed at more than £1,300,000. It is only necessary to notice the leading features of this import trade. But for the recent increase in iron and steel, cotton cloths have always easily held the field—at Baghdad they probably amount to three-fourths of the total import. This trade in cotton is largely a Jewish monopoly. Manchester, and to much less extent India and the Continent, are the sources of supply. A small part of the imports under cloth and haberdashery are of silk and wool: here France, Germany, and Austria show to better advantage, but the whole trade in silks and wools is of comparatively small account. The coal comes from Wales, the coffee from Brazil or Arabia—it is curious that this market should be closed to Indian coffees, but such is the case.

Gunnies (for packing) come exclusively from India: also indigo. But the iron and steel, imported in such large quantities recently, would appear to have come chiefly from Belgium and the United Kingdom. Petroleum is supplanting candles: Russia, America, and Persia are the only suppliers. It is satisfactory to note that the Anglo-Persian Oil Company, though only recently established, has gained immediate popularity in respect both of price and quality, and now provides more than half the petroleum required. Machinery is steadily increasing; pumps, oil engines, and sewing machines are the principal articles imported under this head, but not as yet agricultural machinery. Rice is not imported except in small quantities: but in 1913 the local harvest failed, and India had to be drawn on for the deficiency. The unprecedented increase in sugar is somewhat remarkable; it would appear to be due to speculation, stocks at Basra in 1914 being in excess of requirements. Wood is required both for date boxes and building purposes: in the former case it nearly all came from Austria, in the latter from India. Yarns and twist are also an Indian import. Not much need be said about the miscellaneous smaller imports. India supplies tea, spices (i.e. pepper, turmeric, ginger, cinnamon, and cardamoms), and charcoal; Persia, tobacco; Belgium, cement, an import appearing for the first time in 1913; Sweden, matches.

Imports at Basra (1911-13)

Year.	1911.	1912.	1913.
	£	£	£
Cloths, haberdashery	1,239,360	1,156,325	842,080
Coal	45,032	52,974	39,904
Coffee	72,688	58,540	33,080
Copper	51,540	47,778	54,168
Gunnies	111,027	95,784	76,992
Indigo	21,150	19,875	15,575
Iron and steel	54,677	20,325	1,207,882
Petroleum	13,769	57,530	91,484
Machinery	59,275	64,830	96,873
Provisions	74,886	80,385	100,562
Rice	24,608	18,792	126,371
Stationery	41,310	38,154	30,360
Sugar	534,157	292,227	721,099
Wood	151,380	116,310	133,559
Yarns and twists	70,520	73,980	70,600
Miscellaneous	270,096	344,000	258,684
Total	2,835,475	2,537,809	3,899,273

British Trade and Foreign Competition

Of steam tonnage entering the port of Basra in 1913, 78 per cent. hailed from the United Kingdom, 17 per cent. from Germany, and 3 per cent. from Russia. Much the most significant of these items is the figure appertaining to German trade. In Anatolia, even in Syria, Germany possesses substantial and legitimate trade interests, but this is not the case in Mesopotamia. The establishment of a German bank at Baghdad was not justified by the condition of German commerce in that town and vilayet, and the German steamers to Basra ran at a loss. The fact that the German tonnage entering Basra in 1913 amounted to 55,149 as against 30,948 in 1912, that the German returns show £1,957,489 worth of imports in 1913 as compared with £528,415 in 1912, require some investigation. The chief causes of German success are active encouragement by the home Government of German export trade, exploitation of the Eastern taste for cheap goods of inferior quality, cultivation of personal relations by the German trader with his customer without regard to race or creed, consideration for small orders or special requirements, and for the ignorance of European languages and trade conventions, from which the local merchants generally suffer.

Business Methods

At Baghdad two functionaries exist, both indispensable to the trade of the country: one the *gabauchi*, or public weighman, who visits the premises where his services are required and receives fees from the merchant employing him. The other is the *dallal*, or commission agent, without whose presence no bargain is ever struck. Even European merchants at Baghdad find it wise to defer to these customs: there are, however, no *gabauchis* at Basra. Cash transactions are uncommon in internal trade, and the usual method of settling accounts is by *kambiyala*, a promissory note payable at date and perfectly negotiable when backed by a good name. In foreign trade, orders for goods are sent direct to Europe by the larger firms only: hence the number of commission houses, whereby orders are gathered from all quarters and trade greatly facilitated. The small trader pays a percentage against his order to the patron, who obtains and pays for the whole consignment. A European firm at Baghdad generally conducts its business through native correspondents, and seldom has occasion to complain of dishonesty. One more institution deserves to be noticed—the *saraf* or money-changer. He is, however, much more than this, being in fact the soul of trade.

His functions may be summarized as follows: (i) to assay *liras* and *mejidiehs* professionally, (ii) to collect bills and payments, (iii) to act as a banker pure and simple. But over and above this he is at once a diviner of needs, a supplier of wants, a warder-off of catastrophe. Acting together, the *sarafs* can fix the rates of trade bills for the mercantile community; whereas in their individual relations they are often able to preserve the dignity of a customer by using suasion with a troublesome creditor.

CHAPTER XIII

CURRENCY, WEIGHTS AND MEASURES

CURRENCY

Baghdad. Currency.—The question of currency will be first considered with reference to Baghdad. Even at the capital it is both difficult and complicated. There is a nominal currency with the *lirah*, or Turkish pound, as the fixed standard of value, to which all other denominations must be regarded as subsidiary; and as these are in some cases fictitious and in others liable to fluctuation in value, the need for careful elucidation is apparent. Apart from this, the system of coinage is quite different, and its relation to the official currency must be made clear, while the free circulation of foreign coin (despite regulations to the contrary) adds further confusion.

The *lirah* is habitually resolved into no less than six different varieties of piastre or *qursh*, all of which are fictitious. The first of these is the gold piastre, which is $\frac{1}{100}$ th of a *lirah* and the official piastre of the Turkish Government. All taxes and payments to State departments must be rendered in gold piastres; for example, a one piastre postage-stamp can only be purchased for a coin which, whatever its denomination, is currently worth $\frac{1}{100}$ th of a *lirah*. The next three kinds of piastres are all called *mejidiyeh*, though the name belongs properly to the first alone, of which 102·6 go to a *lirah*. The Imperial Ottoman Bank keeps its accounts either in gold piastres or this first *mejidiyeh*, properly so called. Of the remaining two *mejidiyeh* piastres, 103·5 and 108 respectively make one *lirah*: the former of these is used by merchants in keeping their own accounts and for wholesale transactions generally, the latter partly on account of its close correspondence in value to the actual silver coin known as a *qursh sagh* and partly for convenience in calculation. Two *rai* piastres remain: of those, in the one case 414, and in the other 432, go to a *lirah*, from which it will be clear that they are merely quarters of the second and third *mejidiyeh* piastres, standing at 103·5

and 108 to the *lirah*. *Raij* piastres are chiefly used in retail trade accounts.

Turkish Coinage.—There are five Turkish gold coins, of 5, $2\frac{1}{2}$, 1, $\frac{1}{2}$, and $\frac{1}{4}$ *lirahs* respectively, the first two very rarely seen and the last infrequently. The chief silver coin is the *mejidi*, the value of which in terms of the official currency is as follows :

✓ 18.5	Gold	piastres	
19	Mejidiyeh	,,	I
19.1	,,	,,	II
20	,,	,,	III
76.6	Raij	,,	I
80	,,	,,	II

In cash transactions, where no special understanding exists, 5.4 *mejidis* are accepted as the equivalent of one *lirah*. Lesser coins, with their approximate English values, are as follows :

	s.	d.
5 Paras = 1 Fulsain	=	$\frac{1}{4}$
2 Fulsain = 1 Qursh Raij or Mitliq	=	$\frac{1}{2}$
2 Mitliqs = 1 Qamari	=	1
4 Mitliqs = 1 Qursh Sagh	=	2
5 Mitliqs = 1 Ruba Bashlik or Abu Khamseh	=	$2\frac{1}{2}$
8 Mitliqs = 1 Qurshain Sagh or Abu Thamaniyeh	=	4
10 Mitliqs = 1 Nasf Bashlik or Abu Ashreh	=	5
2 Nasf Bashliks = 1 Bashlik or Ruba Mejidi	=	$10\frac{1}{4}$
2 Bashliks = 1 Nasf Mejidi	=	$1\ 8\frac{1}{2}$
2 Nasf Mejidis = 1 Mejidi	=	$3\ 5\frac{1}{4}$

Of these the *para* is an imaginary coin: but the rest have a material existence. The *fulsain* and *mittliq* are nickel; the *qamari*, *ruba bashlik*, and *nasf bashlik*, alloy; and the remainder silver. The $\frac{1}{2}$ and $\frac{1}{4}$ *bashlik* are uncommon, and the others, except the *mittliq*, by no means plentiful.

Foreign Coins.—The deficiency in local coinage is made up with foreign coins, chiefly Persian. Little Persian gold is to be seen; but various Persian coins make up the bulk of the silver currency, namely the double *gran* of $8\frac{1}{2}$ d., the *gran* of $4\frac{1}{4}$ d., the $\frac{1}{2}$ *gran* of 2d., the $\frac{1}{4}$ *gran* of 1d., and a *sittah fulus* of $\frac{3}{4}$ d. A Persian copper coin, erroneously called a *shahi* and worth $\frac{1}{16}$ d., is also in use. There are over 50 *grans* to the *lirah*: but merchants' accounts, where they deal in *grans*, are generally reckoned in an imaginary *gran*, of which

34·4 go to the *lirah*. Indian silver is current, but occasionally impounded under the regulation above mentioned prohibiting the use of foreign silver; Persian silver, being indispensable to business, escapes seizure by the authorities. Some English, French, and Russian gold is in circulation. It remains to notice one more coin, and that fictitious—the *shami*, which is the unit of computation in the date trade. An actual coin so named once existed, with a nominal value of 10 gold piastres, but that figure having been reduced after the Russo-Turkish War of the last century to 5 gold piastres, which was less than the value of the metal contained in the coin itself, it was everywhere melted down, and has now altogether disappeared except from the quotations of the date market.

Exchange.—The rate of exchange with Europe is variable, falling as low as 105½ per cent. in the date season, and rising to 110 or higher in winter. The Baghdad money market is controlled by rich *sarafs*, who keep themselves informed by telegraph of exchange rates at Bombay, Constantinople, Paris, and London. The drafts most in request at Baghdad are those payable by the Kermanshah, Teheran, and Tabriz branches of the Imperial Bank of Persia at 3 and 4 months' sight. The money-changer's business is rendered highly lucrative by the multiplicity of coins in circulation. Each merchant must use what method suits him best for disposing of the funds he has in hand; but the device most generally approved is to purchase drafts which will enable the coin to return to the country whence it issued, these drafts having a rate of their own altogether distinct from the coinage. The abnormal quantity of Persian silver dealt with in Baghdad is attributable to several causes. Pilgrims prefer to carry coin, and merchants have always made it a custom to send down specie when rates are unfavourable for drafts. The *saraf* moves the specie silver from Persia and so to India, if the price of silver renders such a course advisable. The selection of Baghdad as a centre for the collection of coin to be consigned in bulk elsewhere is due to its situation near the frontier and the comparatively safe trade route therefrom.

Basra. *Currency and Exchange*.—The coinage of Basra is the same as Baghdad—gold being the standard for trade purposes, silver for the payment of Government dues and date purchases. But Persian coinage plays a very large part in financial dealings at Basra owing to its position as a port and consequent facilities for the transport and insurance of specie. The Turkish currency constitutes the basis upon which prices are quoted for labour and retail trade; the value of produce, however, is calculated in *grans* according to rates of exchange with the Turkish *lirah*. As at Baghdad, there is a fixed rate for book

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purposes of 34·4 *grans* to the Turkish *lirah*. The evolution of this book-*gran* was due originally to fluctuations in the value of the *gran* in Persia, which are of interest as explaining the instability of exchange at Basra, e. g. :

Year.	No. of Grans to £1 sterling.
1874	25
1888	37
1897	50
1900	53
1907	59

The principal causes of this fluctuation in exchange would appear to be the passion for hoarding specie, and the continuous drainage of silver from Persia into Mesopotamia.

WEIGHTS

Baghdad.—The standards of weights vary from place to place. Even at Baghdad, the commercial capital, there is much unnecessary complication. Two systems prevail:

- (i) *Local*, based on the Baghdad oke (*huqqah*) of 8 lb. 12 oz. 8 dr.
 - (ii) *Non-local*, based on the Constantinople oke of 2 lb. 12 oz. 12 dr.
- The scale of local weights is as follows:

I. CORRESPONDING TO ENGLISH AVOIRDUPOIS

Turkish.	English (avoirdupois).		
	lb.	oz.	dr.
1 Ruba		8	12½
1 Waqiyeh (= 4 Ruba)	2	3	2
1 Huqqeh (= 4 Waqiyehs)	8	12	8
1 Charak (= 1½ Huqqehs)	13	2	12
1 Mann (= 4 Charaks)	52	11	0
1 Wazneh (= 4 Manns)	210	12	0
1 Taghar (= 20 Waznehs)	4,215	0	0

The above are used for local produce and remain constant, whatever the substance weighed. The non-local weights, on the other hand, vary according to the commodity in question, these variations being due to the addition or subtraction of allowances customary in each case; for example :

Avoirdupois
lb. oz. dr.

i. *Gall-nuts.*

Sold by kantars: 1 kantar = $223\frac{1}{5}$ Constantinople
okes = 624 4 $3\frac{1}{5}$
(4 waqiyehs of 11 oz. 3 dr. each = 1 Constantinople
oke in the case of this commodity.)

ii. *Wool, gums.*

Sold by maunds: 1 maund = $12\frac{1}{2}$ Constantinople
okes = 33 15 6
(The Constantinople oke is also known as an
astana in the case of this commodity.)

iii. *Grain, vegetables, dates.*

Sold by waznehs: 1 wazneh = 78 Constantinople
okes = 218 2 8

iv. *Wood, charcoal, peas.*

Sold by waznehs: 1 wazneh = 50 Constantinople okes = 139 3 8
(20 waznehs = 1 taghar in the case of wood and
charcoal.)

v. *Metals, coffee, pepper.*

Sold by maunds: 1 maund = 6 Constantinople okes = 16 12 8

The French kilogram (= 2.2046 lb.) is used to a limited extent as an official measure under the name of *huqqeh ashshari* or decimal *huqqeh*, and 100 kilograms are treated in the case of grain as equivalent to 1 *wazneh*. Apothecaries also employ the French kilogram with its multiples and subdivisions. Thus there are at least 2 kinds of *waqiyeh*, 3 of *huqqeh*, 2 of *mann*, 3 of *wazneh*, and 2 of *taghar* in simultaneous use at Baghdad.

In addition to the foregoing standards, the following scale exists at Baghdad for weighing precious metals, stones, and pearls, as follows:

II. CORRESPONDING TO ENGLISH GRAINS

Turkish.	English.
	Grains.
1 Qirat or Hubba	3.093
1 Dirham = 16 Qirats	$49\frac{1}{2}$
1 Mittiqal Baghdad = $1\frac{1}{2}$ Dirham	$74\frac{1}{4}$
1 Mittiqal Ajami (for pearls only) = $22\frac{1}{2}$ Qirats	$69\frac{1}{2}$
1 Chaki = 100 Mittiqal Baghdad	7425

Basra.—At Basra the local unit is a *hugqeh* of 2 lb. 12 oz., and the local *waqiyeh* = $2\frac{1}{2}$ *hugqehs*. Weighment is usually by *maunds*, but the number of *hugqehs* to the *maund* varies somewhat as follows:

- i. For *grain, lime, wool, and skins* :
1 maund = 60 *hugqehs*.
- ii. For *meat, provisions, and groceries* :
1 maund = 10 *hugqehs*.
- iii. For *ghi* :—
1 maund = 50 *hugqehs*.
- iv. For *dates* :—
1 maund = 54 *hugqehs*.

The Basra *taghar*, containing 1,200 *hugqehs*, is in practice regarded as the equivalent of $1\frac{1}{2}$ tons. The weights corresponding to English Troy, in use among goldsmiths and jewellers, are as follows:

$$24 \text{ hubbe} = 1 \text{ miskal} = 4 \text{ dwt. Troy.}$$

A Persian *miskal*, weighing 10 per cent. less than the Arabic or 87 gr. Troy, is generally employed for pearls.

Two scales of weights obtain at Mosul:

	lb.	avoirdupois
I. Ordinary:		
1 Ogia	=	0.28
1 Oke (<i>Mosul</i>) = 16 ogias or 1.6 Constantinople okes	=	4.53
1 Wazneh or mun = $6\frac{1}{2}$ Mosul okes or 10.6 Constantinople okes	=	29.47
1 Kantar = 20 waznehs	=	589

The above are used in weighing wool, mohair, galls, gum, grains, seeds, peas, beans, *ghi*, cheese, and flour. Meat, bread, vegetables, cream, &c., are sold by the local oke of 16 ogias in the bazaar.

	lb.	avoirdupois
II. <i>Atari</i> , or grocers' weights:		
1 Dirhem	=	0.007
1 Ogia = 4 dirhems	=	0.28
1 Oke = 12 ogias or 1.2 Constantinople okes	=	3.4
1 Mun = 6 Mosul okes or 7.2 Constantinople okes	=	20.4
1 Kantar = 30 muns	=	612

Atari weights are used for sugar, metal, soap, indigo, dates, tea, nuts, spices, &c. ; but the Constantinople *oke* of 2 lb. 12 oz. 12 dr. is mostly employed by retail trades in imported articles. For local produce the Baghdad *oke* of 8 lb. 12 oz. 8 dr. is the usual medium.

Troy weight has its counterpart at Mosul, as follows :

	grains Troy
1 Qirat	= 4
1 Denk = 4 qirats	= 16
1 Dram = 4 denks	= 64
1 Miskal = $1\frac{1}{4}$ drams	= 80

As at Baghdad, the Mosul apothecaries employ the French metric system.

Diarbekr.—The scale of weights in use at Diarbekr is as follows :

	lb. avoirdupois
1 Oke = 400 dirhems	= 2.82
1 Batman = 6 okes	= 16.9
1 Kantar or kile = 30 batmans at Diarbekr	= 507
1 Kantar or kile = 40 batmans at Mardin	= 676

The *kuchek* is $\frac{1}{16}$ th of a *kile*, equivalent accordingly to $31\frac{1}{16}$ lb. at Diarbekr or $42\frac{1}{4}$ lb. at Mardin. The terms '*nugi*' for half an oke, and '*tukht*' for a quarter of an oke, are commonly used in this vilayet.

Precious stones and gold are weighed as follows :

1 Gūd = 4 bugdeh
1 Miskal = 24 gūd
(1 Miskal = $1\frac{1}{2}$ drams)

MEASURES

I. Linear

Baghdad.—Three systems prevail, each based upon a different *dhara* or 'yard'.

i. The *Dhara Baghdad*, or cubit of Baghdad, is the one most generally used for cotton cloths, &c.

	inches
1 Dhara Baghdad = 4 charak	= $29\frac{3}{4}$
1 Charak = 4 aqad	= $7\frac{7}{16}$
1 Aqad	= $1\frac{5}{64}$

ii. The *Dhara Haleb*, or cubit of Aleppo, is used for silks or woollens.

	inches
1 Dhara Haleb = 4 charak	= 26 $\frac{7}{8}$
1 Charak = 4 aqad	= 6 $\frac{3}{4}$
1 Aqad	= 1 $\frac{11}{16}$

iii. The *Dhara Shah* is used for measuring carpets or other dealings with Persians.

	inches
1 Dhara Shah = 4 raba or charak	= 42
1 Raba or charak = 4 aqad	= 10 $\frac{1}{2}$
2 Aqad	= 2 $\frac{5}{8}$

British goods are measured in English yards, continental goods in metres. It will be observed from the above tables that three different *charaks* of length obtain at Baghdad besides the *charak* of weight, and one *raba* of length besides the *raba* of weight. A mason's cubit (*mamar*), equal to 31 $\frac{1}{2}$ in., is used chiefly by builders and for land measurement.

Basra.—The English yard of 36 in. is in general use, being known as *dhara* and subdivided into 16 *aqads*. But the Aleppo *dhara* of 27 in. is also employed.

Mosul.—The *dhara* at Mosul measures 31 $\frac{23}{32}$ in., being as elsewhere divided into 16 *aqads*.

Diarbekr.—The *dhara* here measures 29.9 in. and is also called *arshin*. As elsewhere, it is divided into 4 *charaks* or 16 *qieh*, which latter would appear to be synonymous with *aqad*.

II. Distance

Distances, except in official measurements, which are made by kilometre, are calculated in hours and days. The unit is the space covered by a walking horse in 60 minutes, and so fluctuates between 3 and 4 $\frac{1}{4}$ miles. It is well to allow a liberal margin in calculating distances, as they are usually under-estimated. Both natives and Europeans refer vaguely to 'camel hours' or 'pack-animal hours', the real unit being the post hour, which is an official measurement. Troops on the march can only cover an hour's distance in an hour's time under exceptionally favourable circumstances.

III. *Square Measure, applicable especially to Land*

Baghdad.—The commonest unit of land measurement is the *faddan*, which term is here defined as ‘the area which two men can cultivate’, or ‘a surface which can be completely sown with 500 *hugqehs* of wheat and 700 *hugqehs* of barley’, in all 1,200 (Constantinople) *hugqehs*. The Baghdad *faddan* is subdivided into *donums*, square *jaribs*, and square *dharas* (*mamari*), as follows :

		approximately
1 Faddan = 200 Donum atik	.	= 44½ acres.
1 Donum atik = 1,600 sq. Dhara mamari	.	= 0.24 „
1 sq. Dhara mamari	.	= 8.34 sq. ft.

or

1 Faddan = 18 sq. jaribs	.	= 44½ acres.
1 sq. jarib	.	= 2.47 „

The *jarib* is a measure of length, equal to 100 metres or 109 yards. In Khorāsān, N. of Baghdad, there is a *faddan* of 513 *donums* or 123½ acres, and on the Khalis canal one of 340 *donums* or 81⅔ acres. The *juft* is the area which one yoke of oxen can plough, and it varies from 70 to 100 *donums* (16.8 to 24 acres).

Basra.—For the purpose of land or surface measurement at Basra a *dhara* of 19 in. is employed, and 6½ *dharas* = 1 *gusba* (about 10 ft. 2½ in.). 20 sq. *gusbas* (204⅓ ft. × 204⅓ ft.) = 1 *jarib* = 41,684⅓ sq. ft. = 0.95 ac.

The *jarib* is also subdivided as follows :

1 jarib = 10 gifiz	.	= 41,684⅓ sq. ft.
1 gifiz = 10 esbran	.	= 4,168½ „
1 esbran	.	= 416⅓ „

The *donum* system prevails as far as Mosul and Diarbekr.

IV. *Liquid Measure*

There is no standard measure for liquids, which are sold by the pot or bottle, the pots being of all sizes and the bottles generally reputed pints or quarts.

V. *Time*

The day is divided into 12 hrs., of which the 12th ends at sunset, or rather 7 mins. after. Thus, when the sun sets at 6 p.m., 7 o'clock by local time corresponds to 1 p.m. European style. Sunset is the fixed point of reckoning for each day.

At the March and September equinoxes 6 o'clock Turkish = noon.

The Eastern custom of referring to a night or evening as part of the day following, rather than the day preceding, is productive of much confusion: e.g. Monday night or evening means the night or evening between Sunday and Monday (cf. our Christmas Eve, Easter Eve), not Monday evening in its current modern sense. 'Monday evening' according to European idiom must be described as the evening of the day of Monday.

CHAPTER XIV

COMMUNICATION AND TRANSPORT

RAILWAYS

THE only line which at present concerns Mesopotamia is the **Baghdad** section of the great **Berlin—Persian Gulf** scheme. This section, on the 4 ft. 8½ in. gauge, was projected as follows: From **Aleppo** to **Jerablūs** on the Euphrates, where it crosses the river; thence over the Upper Jezireh via **Harrān**, **Ras el-'Ain**, and **Nisibin** to **Mosul** on the Tigris; thence down the river on its right bank (thus avoiding the large and numerous affluents on its left bank) via **Tekrit** and **Samarra** to **Baghdād**. The alignment for the Baghdad—Basra extension of the line, with a terminus (only temporary, it was hoped) at **Basra**, had been selected when the war broke out, and passed slanting south-eastward across the neck of land between the Tigris and Euphrates to **Museyib** on the latter river, then over the Euphrates to **Kerbela**, **Nejef**, and down the right bank of the Euphrates, along the edge of the desert to **Zobeir** and **Basra**. The alignment of a branch line to **Khanikin** (which lies on the Persian frontier close to the Diyāleh affluent of the Tigris) was being surveyed in 1914, and it had been practically decided that it should leave the main line at **Sumeikeh**, cross the Tigris to **Sa'diyeh**, and thence run almost straight to **Khanikin**. For list of stations on the portions of the railway completed, see vols. ii, iii, and iv.

In 1915 it was known that the part of the line from **Samarra** to **Baghdad** had been finished in November, 1914, and was open for traffic, being used for the transport of troops. At the other end of the Aleppo—Baghdad project, recent reports indicate that towards the end of 1915, with the exception of the tunnels through the Taurus and Amanus, the line had been finished as far as **Ras el-'Ain**, 100 miles E. of Jerablūs, and that the earthwork was complete as far as **Nisibin**, though Ras el-'Ain was still rail-head. The gap in the line in the Taurus was covered by road in two days. The tunnel here between Qara-Punār and Derek had apparently not been pierced at the end of 1915, and it was thought the work would take at least some months. The Bāghcheh tunnel in the **Amanus**

(Giaour Dāgh) has been pierced, and a light railway has been working since the beginning of February, 1916. The gap in the line in the Amanus still made a three days' journey by road necessary at the beginning of 1916, but it was expected that the line through the Amanus would be soon ready for traffic. Ras el-Ain, the present rail-head, is at the very least, as the crow flies from point to point, 350 miles distant from Samarra; or not less than 400 miles allowing for curves and deflexions. At the beginning of 1916 the journey for passengers from Haidar Pasha, the terminus on the Asiatic side of the Bosphorus, to Ras el-Ain was calculated to take ordinarily about a week, and that from Ras el-Ain to Baghdad 10-12 days.

TRAMWAYS

An electric tramway to connect **Baghdad** with the suburbs of **Mo'adhdham** and **Qarareh** to the north and south was under contemplation, and a horse tramway, 4 miles in length, ran to **Kazimain**, another suburb to the north, on the right bank of the river, when the war broke out. It is reported that **Fellūjeh** on the Euphrates is also connected by Decauville railway with Baghdad. Kūfeh is connected by tramway with Nejef.

ROADS

General accounts of the route systems of Irak, Lower and Upper Jezireh, and the areas lying to east and west of these regions will be found in vols. ii, iii, and iv. In Irak land-routes are subordinate to the great water-ways, owing to the difficulties of movement in a country covered with marshes, lagoons, irrigation cuts, and areas liable to inundation, or, on the other hand, waterless. Before the war wheeled traffic was used south of Baghdad only on the road from Baghdad to Kerbela and Nejef, and to some extent on that between Baghdad and Hilla. There were no roads in Irak. In the plains and rolling country of the Jezireh, the Syrian Desert, and the area (plains and easy country) between the Tigris and the eastern mountains, the ground is usually more or less passable for wheels, though the going is often rough and (after rain) heavy. The chief obstacles, apart from the few large rivers, are the numerous nullahs or wādis. The difficulties of movement in this area are due chiefly, not to the ground, but to the desert and waterless character of most of the country. No roads here were metalled before the war, except for a stretch on the Baghdad - Aleppo caravan-route N. of Deir. In the northern part of Upper Jezireh, where the country becomes more populous and cultivated and contains a number of towns, the principal places are joined by tracks which, though often rough and

stony, are generally passable for wheels, and roughly metalled in parts. Wheeled transport can find easy routes from Mosul to Aleppo *via* Jezireh, Nisibin, Mardin, Diarbekr, and Urfeh. A number of routes for wheeled traffic lead out of Jezireh W. and SW. to Aleppo, Alexandretta, Adana, &c. ; and northwards across the mass of mountains which bound the area under consideration on the north there are the chaussée Diarbekr—Kharpūt, the route Diarbekr—Lijjeh—Erzerum, the routes from Diarbekr to Bitlis, and from Jezireh to Bitlis, which are all either passable for wheels or easy to make so. Lastly, E. of Sairt and Jezireh, to the valley of the Zāb and the Persian frontier, and south from the Zāb valley between the line Erbil—Kirkuk—Salāhiyeh (Kufri) and the Persian frontier, are the high and rugged mountain-ranges which cut off Mesopotamia from Van and NW. Persia. In this area before the war there were almost no routes (and certainly none of first-class importance) which were passable for wheels throughout their length. The most northerly route for wheeled transport leading from Mesopotamia across the Persian frontier was then the Baghdad—Khanikin—Kirmanshah caravan road.

It must be borne in mind that, with the exception of short stretches here and there, as on the Baghdad—Aleppo road above Deir, no road in Mesopotamia is metalled.

Khāns

Accommodation for travellers is of the usual primitive description, familiar in the Near East: at halting-places on the main routes, as well as in most towns and villages, caravanserais—*khāns* as they are called—or hostelrys are generally found; they consist of quadrangular enclosures surrounded on the inside by small rooms and stables built against the outer wall of the serai; in the better class of *khān* there is a second story with a few superior rooms. All rooms are innocent of furniture. The central space is occupied by the camels, mules, &c., of the caravans or travellers. Some *khāns* have been endowed by pious founders and provide Moslem pilgrims with free accommodation, but the majority are privately owned or leased by the Government, and accommodation must be paid for. At some, supplies can be obtained; there is no sanitation whatever.

Bridges

All bridges in Irak over the Euphrates and Tigris are invariably of boats. These, or pontoons of some kind, are constructed of wood and smeared with bitumen; they are secured to one another by lashings, and the whole bridge is held in position by cables

made fast to the bank and by moorings in the stream; where rivers are navigated, a section of several boats is so constructed as to be movable. The bridge at **Baghdad** is passable for all vehicles, but the other boat-bridges have such narrow and bad gangways as to be difficult for animals, and it would require considerable adjustment to fit some of them for wheeled traffic. Before the war, boat-bridges existed in Irak at **Kazimain**, **Baghdad**, **Qarareh**, **Kut el-Amara**, and **Amara** on the Tigris, and at **Fellūjeh**, **Museyib**, **Hilla**, and **Sūq esh-Shuyūkh** on the Euphrates; at **Tawarīj**, **Hamādiyeh** on the **Hamādiyeh** channel below **Kifī**, **Kūfeh** on the Shatt el-Hindiyyeh, and on the **Diyāleh** just above its confluence with the Tigris. In Jezireh the stone bridge across the Euphrates at **Deir** was still unfinished when war broke out. The iron railway-bridge across the Euphrates at **Jerablūs** is now completed. Across the middle Tigris in 1914 there were boat-bridges at **Samarra**, **Mosul**, and **Jeziret-ibn-Omar**, and a stone bridge at **Diarbekr**. Over several of the streams among the mountains of Upper Jezireh there are good stone bridges; on the **Keser Su** at **Degalan**; on the Sairt—**Bitlis** road; on the **Bitlis Su** near its junction with the Bohtan, and another near **Ziyāret**; and on the **Batman Su** east of **Farqin**. There are stone bridges, passable for pack-animals, across the two arms of the **Lesser Zāb** at **Altun Köprü**. The wooden bridges over the irrigation cuts in Irak, and over the streams in the northern hills, are not passable for wheels.

Flood Seasons

The flood seasons in Jezireh are during the winter rains, from the middle of December to the middle of March, and again during the period when the snows melt on the higher ranges, April to the end of June; of the two seasons the latter is more serious, since the floods are greater in volume and more persistent in duration than those caused by the sporadic but often violent rains of winter. In Irak, where the floods render movement by land in the neighbourhood of the rivers almost impossible, the more important high-water season is from April to the end of June. Serious floods may also occur here in December and January as the result of heavy winter rains. The times at which the rivers rise and fall and their discharge during their flood seasons vary to a certain extent from year to year.

Land Transport

On land, transport before the war was carried on by coaches, carts, and pack animals. The coaches are in use on the roads from **Baghdad** to **Fellūjeh** and to **Kerbela** and **Hilla**; some ply also on

the road from Baghdad to **Khanikin** and to **Samarra**; there are a few at **Basra**. They resemble covered wagonettes, have four wheels, and are drawn by four horses or mules; the usual fare between Baghdad and Kerbela is one *mejidi*, about 3s. 6d. No data exist as to their numbers; probably there are not more than 200 at the most. The *arābeh* is a four-wheeled cart drawn by 2 or 3 horses, or occasionally by bullocks. It can carry up to 1,500 lb. in summer and up to 1,000 lb. in winter. It is impossible to give their number; they are much in use on the great trade-routes from Baghdad to Persia *via* Khanikin, and are not uncommon elsewhere, wherever the tracks are practicable for cart traffic, especially round about Basra, Baghdad, Kerbela, and in Upper Jezireh. The *ya'leh*, found in Upper Jezireh, is a light waggon on springs capable of holding 2 on a box and 2 inside, and drawn by 2 or 3 horses. Many *ya'lehs* are made at Amara, costing each about £T40.

A motor-car service between Baghdad and Bāqūbeh was in existence in 1913. At various times schemes for a motor service between Aleppo, Damascus, and Baghdad have been proposed, but although in 1911 the matter had gone so far as the preparation of a draft concession in favour of a French company, it subsequently dropped, and up to date nothing has been done in that connexion. Motor-cars had on a few occasions made the journey from Aleppo to Baghdad along the Euphrates valley, and once the left bank of the Tigris between Baghdad and Mosul had been ascended by a motor with some difficulty.

But in the matter of transport by land, throughout Mesopotamia, local transport is mainly by means of beasts of burden. Among these the camel stands pre-eminent, next come mules and donkeys and, to a very minor extent, baggage ponies. Camels are employed all over the plain and undulating country, in the lower hills, and in the mountains along the more easy routes. It is surprising what relatively bad going in rough parts is practicable for lightly but well-laden camels, if they are accustomed to the hills. Mules are almost exclusively used for hilly routes; in the plains only where rapid marching is desired. Donkeys are much in request in the plains for short journeys, and in the hills where sure-footed animals are necessary and time is no particular object. Baggage ponies are little used. The following are the average loads and rates of pace of the pack animals:

Camels: load 360 to 400 lb., pace 2 to 2½ miles an hour.

Mules: „ 200 to 250 „ „ 3½ to 4 „ „ „

Donkeys: „ 120 to 150 „ „ 3 „ „ „

Baggage ponies: same as for mules.

This applies to loads well and carefully put on and secured by trained men—a badly laden animal can neither carry as much nor proceed as quickly or as far as a pack animal dealt with by professional carriers or men who are trained *ad hoc*. The average march for a laden camel is from 10 to 20 miles a day, according to terrain and load, for a mule 15 to 30 miles, for a donkey 10 to 20 miles, and for a baggage pony the same as for a mule. Camels, it should be noted, are absolutely useless on muddy roads or wet clay; and mules, donkeys, and ponies are much hampered and fatigued by loose sand.

The native shoe covers the whole frog of the hoof as if by a tin plate, and only a small oval aperture is left in the centre. The result seems to be that animals are frequently lamed by pebbles, &c., which insert themselves into the hoof through the hole in the shoe.

It is impossible to give even an approximate estimate of the numbers of pack animals available in Mesopotamia, as no statistics exist that are in the least degree reliable. In 1892 M. Cuinet published a statistical account of Turkey in Asia which contains the following figures for the then (Turkish) administrative provinces composing Mesopotamia:

A. Born annually in:

Mutessariflik of **Zor**—

Horses	1,700
Mules and Donkeys	8,500
Camels	4,000

Vilayet of **Diarbekr**—

Horses	40,000
Mules and Donkeys	63,000
Camels	2,000

Vilayet of **Baghdad**—

Horses	85,000
Mules and Donkeys	103,000
Camels	95,000

Vilayet of **Basra**—

Horses	80,000
Mules and Donkeys	110,000
Camels	125,000

B. Actually existing in:—

Vilayet of **Mosul**—

Horses	260,000
Mules and Donkeys	16,000
Camels	90,000

On the other hand it is reported that, in 1905, in the Vilayet of **Baghdad** the number of pack animals on which tax was collected was :

Camels	87,787
Mules and Donkeys	67,416

which figures are quite at variance with the numbers which Cuinet states are *born* annually in this vilayet. To complete the confusion, it appears that in the year 1903 the camel tax in the two vilayets of Baghdad and Basra (where, according to Cuinet, 220,000 camels are born a year) produced £4,200 at the rate of 1s. 6d. per head, which gives 56,000 camels. Evidently Cuinet's figures are purely conjectural. The records of the Turkish Administration in respect of the taxation of animals are quite untrustworthy, for reasons that are patent to any one acquainted with Eastern methods. There are, in short, no data to go upon. But no doubt large numbers of camels, mules, and donkeys could be collected at suitable centres, such as **Basra, Kerbela, Hit, Baghdad, Mosul, Diarbekr**, especially if the owners are persuaded that generous rates would be faithfully and promptly paid.

WATER COMMUNICATIONS

As explained above, these are at present of chief importance in Irak, not so in Jezireh. Prefixed to a brief account of modern means of communication, viz. steamers, on the rivers, the following is a short description of native craft. The chief kinds of boats in use on the rivers, canals, and marshes of Irak are the *safineh* or *maheileh*, and the *bellam* and *dānak*; the *mashhūf* is a canoe; the *quffeh* ('gopher' of travellers) is a kind of coracle, and the *kelek* is a raft of timber or poles and brushwood supported on inflated skins—the *mussack* of India. *Safinehs* are found everywhere from Fāo to Baghdad; they vary in length from 30 to 80 feet with a beam of from 10 to 25 feet, open, but with a poop in the larger specimens, and carry one mast provided with a lateen and a stay-sail. The *safinehs* that are built at Baghdad are coated with bitumen. When wind or stream are adverse they are either poled, or towed by a rope from the top of the mast. From 10 to 100 tons of cargo can be carried. The draught of a loaded *safineh* is $3\frac{1}{2}$ – $4\frac{1}{2}$ ft. The crews vary from 3 to 8 men and a large *safineh* can carry up to 60 passengers. The *bellam* is the principal boat of the **Shatt el-'Arab**, and its usual range is from **Kurna to Fāo**, but it is found on the Euphrates as far up as **Nāsiriyyeh**. It is about 20 ft. long by 3 ft. across, in shape long and narrow; it can be rowed or sailed, but is more generally towed or punted. A larger, cargo-carrying variety of the *bellam* is the

'*arūgiyeh*, which go up to 60 ft. in length and carry 50 tons: they are found on the Euphrates and Hindiyyeh from **Samāweh** to **Hilla**. The *dānak* has much the same distribution as the *safīneh*, but is not so common, except on the Euphrates in the neighbourhood of **Hilla** and **Diwāniyeh**. It is an open boat, 30 ft. to 40 ft. long, with a mast and lateen sail, apparently flat bottomed, and poled in shallow water; capacity about 12 tons; much used for carrying stalks and other produce loaded up in high heaps. The *mashhūf* is a reed canoe, covered with bitumen, which is used in the marshy tracts on the Euphrates and Tigris above **Kurna**. The length is from 15 ft. to 18 ft., and it is easily and rapidly propelled by one man who sits as low and as far aft as possible and uses a paddle. A *mashhūf* can carry 4 to 5 men, with occasionally a second paddler in the bow.

On the Euphrates above **Fellūjeh** down-stream navigation is carried on by the flat-bottomed boats known as *shakhtūrs*, which are built only at **Birijik**. They are oblong in shape, 18 ft. long, 8 ft. wide, with a depth from gunwale to flooring of about $2\frac{1}{2}$ ft. When fully loaded they draw $1\frac{1}{2}$ ft. The bottom consists of tree-trunks sawn in half, beneath which flat boards are nailed: and a flooring of flat boards is fastened 1 ft. above the bottom. The sides and ends of the boats consist of flat boards roughly nailed together, the interstices being stuffed with rags daubed with bitumen. The cost of building a boat of this sort is said to be about £T4 $\frac{1}{2}$. One boat carries about 5 tons. *Shakhtūrs* nearly always travel in pairs, fastened together side by side. They are steered by clumsy sweeps, pulled in the bow, and are so unmanageable that they can only travel in a flat calm. They are liable to be stopped by the slightest wind. The time taken by them in their journeys from Birijik to Fellūjeh varies enormously—between 12 and 60 days. They take merchandise down-stream and are towed back empty—usually by Anah men.

Baghdad is the head-quarters of the *quffeh*, and 500 are said to belong to that place; but it is seen as far south as **Basra** and as far west as the **Huseiniyeh** canal. This is a coracle-shaped craft peculiar to Mesopotamia, and of very ancient origin, being frequently depicted on the Chaldaean and Assyrian ruins. It is a strong wicker-work basket thickly coated with bitumen, in appearance a hollow spheroid with the central portion of the top removed; and ordinarily 4 ft. to 5 ft. in diameter. The usual *quffeh* is propelled by two men with paddles, and will carry 4 to 5 passengers, but a very large one can convey as many as 20. The *quffeh* cannot of course proceed well against the current, but it is more safe than it looks. Finally, the last and most primitive kind of river craft is the *kelek*, which has been described above. It is used for floating passengers and goods

down the Tigris and Euphrates from Jezireh to Irak. The size of a *kelek* is reckoned by the number of skins, and payment is made accordingly. A good-sized raft would be 400–500 skins. The largest rafts in use have about 800 skins. A *kelek* of 1,000 skins has been tried, but was found unmanageable. New skins, tanned, cost on the average 13 pence each. The hire of the poles in the case of a large *kelek* may cost about £T15 to £T25 (roughly £13 to £22). A *kelek* of 200 skins is said to measure about 29 ft. x 20 ft. The load of a *kelek* varies from 5 to 36 tons, according to the number of the skins; they can only move with the current, and if well constructed are practically unsinkable. They are kept in mid-stream by two rough sweeps. On arrival at their destination, the timber or scantlings are sold, and the deflated skins are carried back to the original points of departure.

Everywhere inflated skins are used by individuals for crossing or for floating down the rivers.

It is not possible to obtain any definite idea of the number of boats, official registration by the Turks having been entirely defective. At **Basra**, 635 mastless and 475 masted vessels were on the books in 1903–4, but there can be no doubt that large numbers were not registered; for instance, some 200 boats owned by an official.

An account of the steamers plying before the war on the rivers will be found below; for more detailed information on all points connected with navigation reference must be made to the *Persian Gulf Pilot* and other works of this nature.

Kārūn River to Ahwāz

The **Kārūn** river flows into the **Shatt el-'Arab** at **Mohammareh**, which lies on the **Haffar** branch of the Kārūn. It is navigable by river steamers of 2 ft. draught at any time, and of 5 ft. draught when the river is high; but vessels of 12 ft. draught can reach the **Samaneh** bend, 14 miles above Mohammareh. The channel is very narrow in places, especially at the bends; and sandbanks extend from most of the points, often half-way across. The river is lowest from August to the end of October; the tide is felt to 30 miles above the entrance. The river flows in a tortuous course through open, waste country, which in summer is totally deserted and in winter contains some camps of Arab nomads. Before the war British and Persian steam vessels ran about weekly between Mohammareh and **Ahwāz**, the upward passage taking 30 hours and the return 13 hours. Connexion with **Shushtar** from Ahwāz was maintained by (Messrs. Lynch's) SS. *Shushan* and by (the Nāzirī Co.'s) SS. *Muavin*, every 8 days, by the **Āb-i-Gargar** channel. The rapids at **Ahwāz** are an

almost insuperable obstacle at present for continuous navigation to Shushtar. A tramway built by Haji ut-Tujjar of Mohammareh runs from Nāzirī below the rapids to Ahwāz above them. (For further details regarding the Kārūn river, see vol. ii, Route II A.) The right of armed vessels or boats under foreign flags to enter the Kārūn is *pro formā* disputed by the Persian Government, but its action goes no further than a protest.

Shatt el-'Arab

This is a fine river, formed by the conjunction of the Euphrates and Tigris, and is navigable from its mouth at Fāo on the Persian Gulf to Basra, 70 miles, by any vessel that can cross the bar at the entrance. (For a description of the bar, see vol. ii, Route I A.) Vessels of more than 11 ft. draught must here wait for the flood tide. Ships drawing more than 20 ft. can cross the bar at the top of the highest spring tides; at neap tides vessels of 17 ft. can cross.

The Shatt el-'Arab is navigable by vessels of 15 ft. draught as far as Kurna, the point where this river is formed by the confluence of the Tigris and Euphrates, about 49 miles above Basra. The tide is distinctly perceptible at Kurna, and for about 30 miles above it, in the Tigris, but on this section the stream always runs down, the tidal effect gradually decreasing to nil.

Tigris

The Tigris (local name, Dijleh) is at its lowest from September to November, and rises about a foot from rains in December, which keep the river fairly high till about the middle of March. Then the river swells with the water from the melting snows of Armenia and Kurdistan, and is at its greatest height in May and June, falling during July to low-water level in August. A rise at Mosul takes three days to reach Baghdad, and about the same time thence to Kurna. Exceptional floods are not infrequent, of from 2 ft. to 8 ft.; in January, 1896, for instance, very heavy rainfall caused the river to rise 8 ft. in one night, the embankments gave way, and a lake 25 miles by 6 was formed round Baghdad. A sudden rise of 7 ft. took place at Kut el-Amara in January, 1916. It has been stated that vessels of 10 ft. draught might go 60 miles above Kurna, and vessels of 9 ft. draught about 80 miles farther. But as a general rule vessels of 3 ft. draught ascend the river to Baghdad in the dry season, and those up to 5 ft. draught at other times; in May and June vessels of 6 ft. to 7 ft. draught might be able to reach Baghdad, 400 miles by river from Kurna. The most difficult part of the navigation begins 30 miles above Kurna, and continues for about 80 miles owing to

the narrow and sharply twisting channel. There are also some difficult reaches between '**Azīziyeh** and **Ctesiphon**. The navigation channel is liable to frequent alteration owing to the action of the yearly floods on the soft bed and banks of the river. It may be noticed that up to **Amara** the difficulties in navigation are due chiefly to the narrowness of the river and its sharp bends: above that point they arise rather from shifting sand-banks. The principal places between Kurna and Baghdad are **Amara**, 90 miles from **Kurna**, and **Kut el-Amara**, 152 miles.

Before the war, traffic between Kurna and Baghdad was carried by steamers of the Turkish Government River Administration, of Messrs. Lynch and Co., and of the Arab Steamship Co. These vessels drew, fully loaded, 4-4½ ft., and with towing barges could convey up to 400 tons of cargo in the flood and 280 tons in the dry seasons. They went up in about 5 days and returned in about 4. There were also 3 small stern-wheel native steamers. A considerable number of country craft ply between Kurna and Baghdad, conveying grain and bulky goods, and also passengers for intermediate villages, in fact everything that has no objection to delay, and prefers low freights; a native boat of 30 tons, with 12 hands, takes from 30 to 40 days tracking to Baghdad.

About 100 miles above Kurna cultivation ceases, and the country is pasture and waste, and population scanty.

Baghdad may be taken as the present upper limit of steam navigation on the Tigris (for the steam-boat which plied between Baghdad and Samarra before the war was only a launch), though in 1838 the SS. *Euphrates*, drawing 3 ft., succeeded in reaching the great 'Band' (an ancient river barrage, now in ruins), 28 miles below **Mosul**. Possibly changes in the river have made navigation above Samarra more difficult in the last 70 years.

The **Diyāleh** affluent of the Tigris, which it joins near Baghdad, is navigable as far as the town of **Bāqūbeh** by native craft from the beginning of December to the middle of April. It is reported that river-steamers could ascend the **Lesser Zāb** in the high-water season as far as **Altun Köprü**, but the experiment has not yet been tried, and its feasibility has been doubted. There is down-stream raft-traffic on this river from **Taktak**.

Euphrates

A glance at the map will show that, owing to the vast swamps on its lower course, the rapids that occur between **Fellūjeh** and **Meskeneh**, and the extraordinary ramifications and changes of the

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stream, the Euphrates (local name, *Furāt*) offers no such facilities as does the Tigris for steam navigation. In fact there is none on the Euphrates, although in 1838 the SS. *Euphrates* (the same boat which went up the Tigris to within 30 miles of Mosul) passed from **Baghdad** by the **Saqlāwīyeh** canal to the Euphrates; in June, 1872, the Turkish Government steamer *Furāt*, drawing $2\frac{1}{2}$ ft., in command of an officer of the then I. N. and with the famous reforming governor Midhat Pasha on board, proceeded from **Fellūjeh**, not without difficulty, all the way up to **Meskeneh** in 18 days. The small steamer (originally built for the Rhine) which made very slow annual voyages up the river (taking for instance on one occasion 34 days from Fellūjeh to Deir) broke down in the nineties. In 1911 an attempt was made to establish a regular service between Fellūjeh—Meskeneh, which was to be carried on by two motor-boats, 65 ft. long, and drawing about $2\frac{1}{2}$ ft. (70 cm.). One of these boats covered the distance between Fellūjeh and Meskeneh in 5 days and the down-stream journey in 3 days; but it was favoured by exceptionally high water for the time of year. One boat broke down, and the difficulties of navigating the channel at **Ānah** and elsewhere of the Upper Euphrates led to the discontinuance of the scheme.

As regards the lower Euphrates, small steamers have in recent years ascended the river as far as the Hindiyeh barrage. The course above **Samāweh** runs by the **Shatt Khansār**, the **Bahr-i-Shināfiyeh** and the **Hamīdiyeh** (or 'Shāmiyeh') channels. The Turkish Government had two small steamers on the river for the transport of troops. R.I.M.S. *Comet* ascended with difficulty as far as **Sūq esh-Shuyūkh**.

There may be a future here (as elsewhere in Irak and on the Tigris between Baghdad and Mosul) for light-draught motor-boats, but steam navigation appears, under present conditions, to be out of the question. The case is different with native craft, which ply to some extent, but they have to depend largely on the wind, and when both wind and current are adverse progress stops. In the absence of wind and with an average current a native boat in the section below **Hīt** can drop down-stream at the rate of about 4 miles an hour. The influence of the tide is felt as far up as **Durāji**, 30 miles above **Nāsiriyyeh**.

Native boats ply on the **Hindiyeh** and **Gharāf** branches, and on the **Huseiniyeh** and **Jahāleh** canals of the Euphrates and Tigris respectively.

POST, TELEGRAPHS, AND TELEPHONES

The Turkish postal service in Irak has now disappeared; doubtless in the Upper Jezireh it still works after a fashion; but at its best before the war it was, like the telegraph, of an erratic nature, and liable to constant interruptions and delays. Private messengers were much used, and the people were in the habit of availing themselves of the good offices of travellers and passing muleteers.

There was a wireless station at **Basra** before the war.

There is an overhead telephone from the **Maidān-i-Naftūn**, the oil-field of the Anglo-Persian Oil Co., to their refinery and dépôt on the **'Abbādān** island, $13\frac{1}{2}$ miles below Mohammareh.

The Indo-European Telegraph Co.'s cable lands at **Fāo**, where there was a combined Anglo-Turkish telegraph office, now all British. Before the war, a Turkish mainland line along the right bank of the Shatt el-'Arab went from **Fāo** to **Basra**, **Kurna**, **Baghdad**, and **Mosul**, *via* **Kirkuk** and **Erbil**. From **Kurna** a branch went to **Sūq esh-Shuyūkh**, **Samāweh**, **Hilla**, **Kerbela**, **Museyib**, and **Baghdad**. From Baghdad another main line led to **Fellūjeh**, **Hīt**, **Ānah**, **Meskeneh**, and **Aleppo**; and a third main line from Baghdad to **Khanikin**, **Kirmanshah**, **Teheran**, and **Ispahan**.

From Erbil lines went to Rowanduz, and *via* Raniyeh to Kaladiza on the Persian frontier.

From Mosul there is the line **Mosul—Nisibin—Mardīn—Diarbekr**.

Diarbekr is a central point of the telegraph system, whence lines radiate as follows:

Diarbekr—Batman—Sairt—Bitlis.

„ **Kharpūt.**

„ **Severek—Urfeh—Aleppo.**

From Bitlis one line went to Mush (whence branches ran to Erzingan and the Russian frontier), and another to Van and Bāsh Qal'ah.

From Bāsh Qal'ah lines ran to Julāmerk and Neri respectively, and a third to Dilman-Urmia or Dilman-Tabriz.

From Malatiyeh, which is connected with Sivas, a line runs to Andiaman, whence branches go to Besreh and Niakhka.

There is a Persian line from **Mohammareh** to **Ahwāz**, **Shushtar**, **Dizfūl**, and **Isfahan**.

TRANSLITERATION OF ARABIC, PERSIAN, AND TURKISH NAMES

AN attempt has been made in the Handbook to transliterate Arabic, Persian, and Turkish names upon a uniform system, which is explained in detail in the following paragraphs. The aim has been to assist the reader in their correct pronunciation, without overburdening the text with a large number of diacritical marks. It will be noted that a long accent is used to mark the length of a vowel above which it is placed (ā, ī, ō, ū); the only other symbols employed are ' for the consonant 'Ain, and ' for the Hamzah, or cutting off of the breath which can precede or follow a vowel. Conventional spellings have been retained when sanctioned by general usage; a list of examples, with their correct equivalents, is given on p. 180.

TRANSLITERATION OF ARABIC, PERSIAN, AND
TURKISH NAMES

I

ARABIC

I. Consonants

1. ʾ (Hamzah) = ' except at the beginning or end of a word, and in common terms such as *Bir* and *Ras*, when it is omitted in transliteration; e.g. *Ahmad*, *Rejā*, *Medā'in*.

ب = b	ذ = dh	ط = t	ل = l
ت = t	ر = r	ظ = z	م = m
ث = th	ز = z	ع = ' (Fet-hah)	ن = n
ج = j	س = s	غ = gh	و = w
ح = h	ش = sh	ف = f	ه = h
خ = kh	ص = s	ق = q	ي = y
د = d	ض = dh	ك = k	

II. Vowels

2. (i) َ (Fet-hah) = *a* or *e* according to pronunciation, e.g. *Jebel*, *Qal'ah*.

(ii) ِ (Fet-hah + Alif) = *ā*, e.g. *Jemāl*.

(iii) ى (Fet-hah + final ye, rare in place-names) = *a*, e.g. *A'ma*.

3. (i) ِ (Kesrah) = *i*, e.g. *Dizful*.

(ii) ِ (Kesrah + Ye) = *ī*, e.g. *Mināb*, *Qasīm*.

4. (i) ـ (Dhammah) = *u* or *o* according to pronunciation, e.g. *Jubb*, *Hodeideh*.

(ii) وـ (Dhammah + wau) = *ū* or *ō* according to pronunciation, e.g. *Shush*, *Khōr*.

III. Diphthongs

5. اـ (Fet-hah + wau) = *an*, e.g. *Haurān*.

6. وـ (Fet-hah + double wau) = *aww*, e.g. *Fawwāreh*.

7. يـ (Fet-hah + ye) = *ei* or *ai* according to pronunciation, e.g. *Sheikh*, *'Ain*.

8. يـ (Fet-hah + double ye) = *eyy* or *ayy* according to pronunciation, e.g. *Feyyādh*, *'Ayyād*.

IV. Remarks

9. Teshdid (ّ) is represented by doubling the English consonant over which it stands, e.g. *Mohammed*, *Jinn*.

10. In the Definite Article (ال), spelled as usually pronounced *el*, the usual assimilation of the *l* is made before *dentals*, *sibilants*, and *l, r, n*; e.g. *Sūq esh-Shuyūkh*, *Harūn er-Rashīd*.

11. A Hyphen is used only in the following cases :—

(1) After the Definite Article.

(2) Between the following consonants when they belong to different syllables, *s-h*, *d-h*, *t-h*, *k-h*, *z-h*, to prevent confusion with the single consonant *sh*, *dh*, *th*, *kh*, *zh*; e.g. *Is-hāq*.

12. Final ة (the feminine ending) = *eh* or *ah* (*et* or *at* before a vowel), e.g. *Meskeneh*, *Qaṭ'ah*, *Birket esh-Shuyūkh*.

13. Final ية = *iyeh* (*iyet* before a vowel), e.g. *Zāwiyeh*, *Zāwiyet*.
Final ة = *iyeh* (*iyet* before a vowel), e.g. *Nāsiriyyeh*.

V. Compound Words

14. The two components in a compound name (in the absence of the *izāfat* or **ال** between them) are written with a capital and without a hyphen connecting them, e. g. *Bandar 'Abbās, Hayāt Dā'ūd*.

15. When, however, the second member of the compound is a verbal root or is inseparably connected with the first, the whole has been treated as one word whether written in vernacular as one word or two, e. g. *Imāmzādeh, Sabzabād*.

16. Words which have become Europeanized are left in that form, e. g. *Mecca* (for *Makkah*), *Basra* (for *al-Basrah*), *Medina* (for *al-Medīnah*).

17. The Arabic article **ال** prefixed to names has been omitted in English, except in cases where its retention is authorized by general usage.

18. The word *ibn* occurring in the name of a person is written without a hyphen before or after it, e. g. *Yusuf ibn Ibrāhīm*.

II

PERSIAN

I. Consonants

19. The same as for Arabic, plus :

پ = p	ذ = z	ض = z	و = v or w
ث = s	ژ = zh	گ = g	
چ = ch			

II. Vowels

20. The same as for Arabic.

III. Diphthongs

21. The same as for Arabic.

IV. Remarks

22. 'Izāfat' is transliterated by *i* with a hyphen before and after, e.g. *Kōh-i-Siyāh*.

23. Final *he* (ه) is transliterated only when pronounced, e.g. *shāh*, *deh*.

III

TURKISH

24. The same as for Arabic, plus:

Modified vowels *ö*, *ü*.

25. A few Turkish words where two vowels come together, as in *Bair*, are written with a Hamza, e.g. *Ba'ir*.

26. In Turkish a half audible *y* sound is introduced between *k* and following vowel.

IV

(a) CONSONANTS

LETTER				NAME	TRANSLITERATION	
Final		Medial	Initial		Arabic	Persian, Turkish
ا	ا			alif	a	a
ب	ب	ب	ب	be	b	b
پ	پ	پ	پ	pe		p
ت	ت	ت	ت	te	t	t
ث	ث	ث	ث	the	th	s

(a) CONSONANTS (*continued*)

LETTER				NAME	TRANSLITERATION	
Final		Medial	Initial		Arabic	Persian, Turkish
ج	ج	ج	ج	jim	j	j
چ	چ	چ	چ	che		ch
ح	ح	ح	ح	ḥe	h	h
خ	خ	خ	خ	khe	kh	kh
د	د	د	د	dāl	d	d
ذ	ذ	ذ	ذ	dhāl	dh	z
ر	ر	ر	ر	re	r	r
ز	ز	ز	ز	ze	z	z
ژ	ژ	ژ	ژ	zhe		zh
س	س	س	س	sīn	s	s
ش	ش	ش	ش	shīn	sh	sh
ص	ص	ص	ص	ṣād	s	s
ض	ض	ض	ض	dhād	dh	z
ط	ط	ط	ط	ṭṭa	t	t
ظ	ظ	ظ	ظ	dha	z	z
ع	ع	ع	ع	'ain	.	.
غ	غ	غ	غ	ghain	gh	gh
ف	ف	ف	ف	fe	f	f
ق	ق	ق	ق	qāf	q	q
ك	ك	ك	ك	kef	k	k
گ	گ	گ	گ	gāf		g
ل	ل	ل	ل	lām	l	l
م	م	م	م	mīm	m	m
ن	ن	ن	ن	nūn	n	n
و	و	و	و	wau	w	v or w
ه	ه	ه	ه	he	h	h
ي	ي	ي	ي	ye	y	y

(b) VOWELS AND DIPHTHONGS

ARABIC, PERSIAN, AND TURKISH

Short

— (Fet-hah) = a or e

— (Kesrah) = i

— (Dhammah) = u or o

Long

|— (Fet-hah + Alif) = ā

⤵— (Kesrah + Ye) = ī

, — (Dhammah + Wau) = ū or ō

Diphthongs

⤵— (Fet-hah + Ye) = ai or ei

; — (Fet-hah + Wau) = au, and also ü and ö (Turkish).

V

EXAMPLES OF CONVENTIONAL SPELLING RETAINED

Acre	<i>'Akka</i>	Hejaz	<i>Hijāz</i>
Aden	<i>'Adan</i>	Kaimmakam	<i>Qā'im Maqām</i>
Akaba	<i>'Aqabah</i>	Kerbela	<i>Karbalā</i>
Aleppo	<i>Halab</i>	Khedive	<i>Khidiv</i>
Alexandretta	<i>Iskandarūn</i>	Koran	<i>Qur'ān</i>
Alexandria	<i>Iskandarīyah</i>	Koweit	<i>Kuwait</i>
Algiers	<i>Al-Jazā'ir</i>	Mecca	<i>Makkah</i>
Anazeh	<i>'Anzeh</i>	Medina	<i>Al-Madīnah</i>
Asir	<i>'Asir</i>	Meshed	<i>Mashhad</i>
Basra	<i>Al-Baṣrah</i>	Mocha	<i>Mokkah</i>
Bedouin	<i>Badawī</i>	Moslem	<i>Muslim</i>
Beyrout	<i>Bairūt</i>	Mosul	<i>Al-Mausil</i>
Cadi	<i>Qādhi</i>	Muezzin	<i>Mu'adhdhin</i>
Cairo	<i>Al-Qāhireh</i>	Muscat	<i>Masqat</i>
Caliph	<i>Khalīfah</i>	Oman	<i>'Omān</i>
Damascus	<i>Dimashq</i>	Suez	<i>Suwaīs</i>
Dervish	<i>Darwīsh</i>	Tangier	<i>Tunjah</i>
Diarbekr	<i>Diyār Bekr</i>	Teheran	<i>Tīhrān</i>
Euphrates	<i>Al-Furāt</i>	Tripoli	<i>Tarābulus</i>
Fakir	<i>Faqīr</i>	Vizier	<i>Wazīr</i>
Fez	<i>Fu's</i>		

VOCABULARIES

PRONUNCIATION

Consonants.

' = a slight stop, as in the middle of the compound word *sea-eagle*

' = a weak aspirate pronounced in the throat

dh like *th* in *this*

gh a guttural *r*

h a strong aspirate

kh like *ch* in *loch*

q a guttural *k*

r to be distinctly pronounced

s emphatic *s*

t emphatic *t*

th as in *thing*

z emphatic *z*

zh like the *s* in *pleasure*

Other consonants pronounced as in English.

Vowels.

a pronounced as *a* in *about*

ā as in *far*

e as in *get*

e (Turkish) as *e* in *father*

é (Turkish) as in *met*

é (Syriac) as *a* in *gate*

i as in *hit*

ī as *ee* in *seen*

o as in *go*

ö as *u* in *fun*

u as in *pull*

ū as *oo* in *pool*

ü as *u* in *tu*

Diphthongs.

ai pronounced as *i* in *mind*

au as *ou* in *out*

MBS. I

M

VOCABULARIES

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
able, to be	qadar	tawānistān	bilmék
I can	aqdir	mī-tawānam	bilirim,
about (ap- proximately)	taqrīban	taqrīban,	ashāghi-yuqāri
above	fauq	kam-wa-pīsh bar bālā-yi, bālā-yi	yuqāri-da
abroad	fil-bilād al- khārijīyah	dar khārij	dishāri-da
abuse (v.)	shatam, yash- tum	fuḥsh dādan, deh or la'n kardan, kun	süymék
accidentally	khata'an	sahvan	qazā-rā, qazā olaraq
accompany, I accompany	ṣāḥab, uṣāḥib	hamrāh raftan, hamrāh mī- ravam	réfāqat étmék, bérābér géli- orim
admiral	amīr al-baḥr	daryā-begi, amīr-i-baḥr	amirāl, qapu- dān pasha
Admiralty	Nazārat al- baḥrīyah	wazārat-i- baḥrīyeh	Bahrīyé qa- pusu
adrift	'ā'iman	rū-yi-āb	suyun aqin- tése-ilé
advanced guard	muqaddamat al-'askar	muqaddame- yi-lashkar	pīshdār
aeroplane	ṭaiyārah (pl. ṭaiyārāt)	ṭaiyāreh	taiyaré
afloat	ṭā'if	bālā-yi-āb	yüziyor
aft	mu'akhkhar as-safinah		qich
after	ba'd	ba'd az	-soñra (<i>suffix</i>)
afternoon	ba'd az-ḡuhr	ba'd-az-zuhr	ikindi

VOCABULARIES

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
able, to be	garogh, garoghonal	kārin	
I can	garogh yem	az dkārim, az shém	Ībī, mšin
about (ap- proximately)	shoureh, mod	nézik	taqrīban
above	verev, i ver	sar, lasar	l'él
abroad	ardasahman	walāté gharīb	l'athra khenna
abuse (<i>v.</i>)	thshnamanel, nakhadel	lauma kir	mša'oré mshū'ééré
accidentally	badahmamp	bakhalat	bghelṭa
accompany, I accompany	ungeranal, yes g'unger- anam	gal chōin azé galwī dchém	izāla emm bzālī emm
admiral	dzovagal	saré baḥré	réssha dyāma
Admiralty	Dzovayin na- khararoutiun		
adrift	herratsial, alevar	sar avé chōin	ṭeplé resh māyā
advanced guard		péshé 'askaré	qamayūtha d'askar
aeroplane	otaparig	ṭaiyāra	ṭaiyārah
afloat	aledzoup, dzpoun	sar avé	resh māyā
aft	hedguys navi	pé gamiya	kharāya dgamiya
after afternoon	hedo heding, irig- natem	pāshé pāshé nīvro	bāthar bāthar palga dyauma

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
ahead	quddām	pīsh, jilau	iléri-da, ün-da
alive	haiy	zindeh	sāgh
all	kull	hameh, jamī'	hép
allowed, to be	jāz, yajūz an	rukhsat یافتan, braqilmaq	
ally	ḥalīf (<i>pl. ḥu-lafā</i>)	yāb muttaḥid, muḥālīf	muttafiq
almost	taqrīban	taqrīban	az qalde, hé-man-héman
alone	waḥīdan	tanhā	yaliniz
alongside	bi-jānib	pahlū	yanena, ya-nenda, borda bordaya
already	qad (<i>followed by verb</i>)	qabl az in	shimdi bilé, zātan
although	ma'a inna	agarcheh	eyerché
altogether	jamī'an	tamāman, bi-jumlagi	bitün bitün
always	dā'iman	hamīsheh	dā'imā, hér zémān
ammunition	dhakhīrah	zakhīre-yi-jang	jébhāné
ammunition-wagon	'arabīyat adh-dhakhīrah	'arābe-yi-jubbekhāneh	jébhāné-'ara-base
anchor (<i>n.</i>)	marsa (<i>pl. marāsi</i>)	langar	démir
and	wa	u or wa	ve
angry	ghadhbān	khishmnāk	darghen
ankle	ka'b (<i>dual. ka'bain</i>)	qūzaq	topuq
answer (<i>v.</i>)	ajāb, yujīb	jawāb dādan, deh	jevāb vérmék
anvil	sindān	sindān	urs
anywhere	fi aiy makān	har jā bāshad	hér nérédé
appoint	'aiyan, yu'aiyin	ta'yin kardan, kun	ta'yin étmék
approach	taqarrab ila, yataqarrab ila	nazdik āma-dan, āi	yanashmaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
ahead	arrcheven	péshîn	qamāya
alive	gentani, vo- ghch	sākha	békhāyé
all	amen, polor	hamma	kull
allowed, to be	tuyladrvil	izin haya	kbāré
ally	tashnagits, Zinagits	hāvāl	khaura
almost	krete	taqrīban	taqrīban
alone	minag	bténé	belhōdhé
alongside	unt yergay- noutiamp	néziké	bqōrba
already	arten		
although	theyev, thebed yev	walāu	shūd
altogether	miasin, unta- menn	bhammī	btamamūtha
always	mishd	har waqt	dāiman
ammunition	rrazmamterq	jaubakhāna	jaubakhāna
ammunition- wagon	rrazmamterqi garrq		
anchor (<i>n.</i>)	khariskh	marsa, langar	marsa
and	yev	wa	wa
angry	pargatsadz	sīl	hmīsa, krība
ankle	hotvadz (vodits)	qulpāi	ka'ba
answer (<i>v.</i>)	badaskhanel	jawāb dā	mjūweblé
anvil	sal	sindān	sindāna
anywhere	our yev itsé	har 'ardé	kull dūka
appoint	nshanagel	ta'yīn keryā	m'ayōné
approach	modenal	nézik hāt	qrūlé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
April	Nīsān	Nīsān	Nīsān
Arab	‘Arabi (<i>pl.</i> ‘Arab)	‘Arabī, Tāzī	‘Arab
Arabia	Bilād al-‘Arab	‘Arabistān	‘Arabistān
arm (<i>n.</i>)	<u>dhirā’</u>	bāzū (<i>upper</i>), sā’id (<i>lower</i>)	qōl
armed	musallah	musallah	silāhli
armour	dir’	zireh	zirh
arms	asliḥah	asliḥeh	silāh
army	jaish (<i>pl.</i> ju- yūsh)	lashkar	ordu, ‘askér
army corps	firqah (<i>pl.</i> firaq)	urdū	ordu
arrange	rattab, yurat- tib	tartīb dādan, deh <i>or</i> ārā- stan, ārā	qararlashder- maq, tértib étmék
arrest (<i>v.</i>)	waqqaf, yuwaqqif	tauqīf kardan, kun	tévqīf étmék
arrive	waṣal, yaṣil	rasīdan, ras	vārmaq, gél- mék
artillery	madāfi’	tūp-khāneh	tōplar
ashes	ramād	khākistar	kūl
ashore	‘ala’l-barr	bar zamīn	qaraya, qarada
ask	sa’al, yas’al	pursīdan, purs	sormaq
I ask	as’al	mī-pursam	sorarem
thou askest	tas’al	mī-pursī	sorarsin
he asks	yas’al	mī-pursad	sorar
we ask	nas’al	mī-pursīm	sorariz
you ask	tas’alūn	mī-pursīd	sorarsiniz
they ask	yas’alūn	mī-pursand	sorarlar
I shall ask	sa-as’al	khāham pursīd	sorajaghm
I asked	sa’alt	pursīdam	sordum
ass	himār (<i>pl.</i> hamīr)	khar, ulāgh	éshék
astern	khalf	‘aqab, dar pai	arqasena, ar- denda

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
April	April	Nīsān	Nīsan
Arab	Arab	'Arab	'Arabāya
Arabia	Arabia	'Arabistān	'Arabistān
arm (<i>n.</i>)	tev	bāsk	dra'a
armed	zinvaḍz	bchak	bchakké
armour	zrah	zir	dir'
arms	Zenq	chak	chakké
army	Zorq	'askar	'askar
army corps	Zorakound	ordū	ordū
arrange	garkatrel	paikāt kerī	mṭukeslé
arrest (<i>v.</i>)	pantargel	guert	erélé
arrive	hasnel	gahesht	mṭélé
artillery	thntanotq	tōp-khāna	tōp-khāna
ashes	ajiun, mokhir	khollī	qetma
ashore	i tsamaq	sar 'ard	resh ara
ask	hartsnel,	pešiār ker	mbuqéré
I ask	yes g'hartsnem	pešiār kerim	mbaqren
thou askest	tou g'hartsnes	ta pešiār kerī	mbaqret
he asks	an g'hartsne	au pešiār ker	kimbāqer
we ask	menq g'harts- nenq	ma pešiār kerin	mbaqrōkh
you ask	touq g'hartsneq	hūn pešiār kerin	mbaqrūtū
they ask	anong g'harts- nen	awān pešiār kerin	kimbaqrī
I shall ask	yes bidi harts- nem	azé pešiār kim	bedmbaqren
I asked	yes hartsri	ma pešiār ker	mbūqéri
ass	esh, avanag	kar	ḥmāra
astern	i hedoust navi, navi yedeven	la pāshé	bkharayūtha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
at	‘ala, bi, fī	nazd, dar	-a, -da (<i>suffix</i>)
at least	‘ala’l-aqall	aqallan	hīch olmaz issé
at most	‘ala’l-akthar	muntahāsh	én nihāyét, ‘ala’l-éksér
at once	fil-hāl	hālā, fauran	birdén biré
attack (<i>n.</i>)	hujūm	hujūm	hujūm
attack (<i>v.</i>)	hajam ‘ala, yahjum ‘ala	hujūm kardan, kun	hūjūm étmék
August	Āb	Āb, Murdād	Aghostos
Austria	Nimsā	Namseh	Némsé
Austrian	Nimsāwi	Namsāwī	Avstrialé, Ném- séle
autumn	kharif	khizān	son bahār
avenge	intaqam, yan- taqim <i>or</i> akhadh ath- thār, ya’kh- udh ath-thār	intiqām kashī- dan, kash	intiqām étmék
axe	fa’s (<i>pl.</i> fu’ūs)	tabar	balta
axle	miḥwar	miḥwar	mīl
bad	radī	bad	fenā
baggage	matā’, ‘afsh	asbāb-i-safar	éshyā
bake	khabez, yakh- biz	pukhtan, paz <i>or</i> biryān kar- dan, kun	furunda pishir- mék
bale (<i>n.</i>)	bālah	basteh, bār	bālya
ballast	ṣabūrat al- markab	pārsang	saфра, kum
bandage (<i>n.</i>)	rubāṭ	‘iṣābeh	sārghe
bank (of river)	shāṭi	kināreh	sū kénāre, irmaq kénāre
barley	sha’ir	jau	arpa
barometer	mizān at-ṭaqs	mizān-i-hawā	havā-térazisi, barometro
barracks	qishlah	qishleh, sar- bāz-khāneh	qishla

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
at	(not in use separately)	é (as termination)	bi
at least	keth, arr nvazn	bkémāhîé	bqalilūtha
at most	arr arravel	bgalakiyé	bkabirūtha
at once	isguyn	hālan	hālan
attack (n.)	hartzagoumn	palāmard	hujūm
attack (v.)	hartsagil	hujūm ker	hjimlé
August	Okostos	Tabbākh	Tabbakh
Austria	Avstria	Namsa	Namsa
Austrian	Avstriatsi	Namsî	Namsāya
autumn	Ashoun	paḥîz	chērî
avenge		tōl ştandin	shqillé tōl
axe	gatsin	taver	nara
axle	arrantsq	mihvar	qāra
bad	kesh, vad	pîs, nachāk	bisha, la randa
baggage	ireghen, kuyq	tisht, kerpāl	kherrūmerré
bake	khorovel	pézhin	îpélé
bale (n.)	balia, apranqi berrn	bār	ţéna, farda
ballast	navakhij	pārsé gamiyé	şabūrta dmarkwa
bandage (n.)	patet, gab, patatan	péchik	ribāţa
bank (of river)	kedap	ţerefé âvé	siptha dyāma, siptha deshaţta
barley	kari	jah	şāré
barometer	dzanrachap, otatsuyts		
barracks	zoranuts	qishla	qishla

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
barrel (of a gun)	umbūb	lūle-yi-tufang	tuféng démiri
barricade	maḥajar	sangar	métris
basket	safaṭ	sapad, zambīl	sépéd
baths	ḥammām	ḥammām	hammām
battalion	ṭābūr	ṭābūr	tābūr
battery	baṭariyah	baṭariyeh	tābiyé (fortress) batāriya (movable)
battle	waq'ah	jang	muhārébé
battleship	mudarra'ah	jahāz- (or kashti) i-jangi	harb séfinése
bay	khalij	khalij	körféz
bayonet	ḥarbah	sar-naizeh	süngü
beach	shāṭi	sāhil, kināreh	yale kénāre, deniz kénāre
beacon	fanār, manārah	nishān-i-ātashī	fanār
beans	fūl	lūbiyā, bāqilā	baqla, fas-sulya
beard	liḥyah	rīsh	saqāl
bearing	jihah		jihét
beat (v.)	dharab, yadh-rib	kūtak zadan, zan	vurmaq
beautiful	jamīl	khushnumā, khūb	güzél
because	li'anna	zīrā, chirā ki	zīrā
bed	farshah	takht-i-khāb	yatāq
bedroom	ḥujrat al-ma-nām	ūtāq-i-khāb	yatāq odase
beef	lahm baqar	gūsht-i-gāu	üküz éte, segher éte
beer	bīrah	āb-i-jau	arpa suyu, bīra
beet	shawandar	chughundar	panjar
before (time)	qabl	qabl az	-dan évvél (suffix)
before (place)	quddām	qabl az	önendé (suffix)
begin	ibtada, yab-tadi	āghāz kardan, kun or shurū' kardan, kun	bashlamaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
barrel (of a gun)	klan (hratsani)	lûlâé tufaka	lwishta de- tfakta
barricade	badnesh	chapar	chapara
basket	goghov	selâ, sebed	qartâla
baths	baghniq	hammâm	hammâm
battalion	vasht	ṭâbûr	ṭâbûr
battery	bâtaria, sharq thntanotits		
battle	baderazm	sharr	sharré
battleship	rrazmanav, mardanav	gamiyé sharré	markwa dsharré
bay	khorsh, dzots	khalij	khalij
bayonet	svin	khîstah	ḥarbah, khishta
beach	dzovap	ṭerafé shafté	siptha dshafta
beacon	hranshan, gragi nshan	nishâné āgiré	nîshan dnûra
beans	fasoulia, lobi	bâqillé	lôbia, bâqillé
beard	morouq	rîh	diqna
bearing	goghm, tirq, untatsq navi		
beat (v.)	zarnel, dzedzel	lédâ	mkhélé
beautiful	siroun, keghetsig	sherîn, dalâl	randâ, sqîla
because	vorovhedev	lebar, bô	min sabab
bed	angoghin	nivîn, dôshak	shwîtha
bedroom	nnjaran, nnjaseniag	manzâlê nevis- tiné	ôda didmâkha
beef	yezani mis	gôshté gâh	pişra dtaura
beer	karechour		bîra
beet	pazoug	shawandâr	shawandâré
before (time)	arrach	pêshîn	qam
before (place)	arrach, arrchev	labar	qam
begin	usgsel	dastpêkir	mdûshinné

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
behind	warā, 'aqab	pusht, pai	ard, arqa
believe	i'taqad, ya'taqid	bāvar kardan, kun	inanmaq
below	taht	zīr	alt, altenda
bend (<i>v.</i>)	ḥana, yaḥni	kham kardan, kun	eyrimék
berth	firāsh	jā-yi-khāb	yatāq
besiege	ḥāṣar, yuḥāṣir	muḥāṣareh kardan, kun	muḥāséré ét- mék, qushat- maq
betray	ghadar, yaghdīr	khiyānat kardan, kun	kheyānét étmék
better, best	aḥsan	behtar, behtarīn	daha éyi, én éyi, én ala
between	bain	mā bain, dar miyān	ara-sinda
beyond	warā	ān ṭaraf-i-..., warā-yi...	üte-sinda
big	kabīr	buzurg	büyük
bigger, biggest	akbar	buzurgtar, buzurgtarīn	dahā büyük, én büyük
bill	ḥisāb	ḥisāb	hisāb
billet (<i>v.</i>)	askan, yuskin	jā dādan, deh	oturtmaq
bird	ṭair (<i>pl.</i> ṭuyūr)	murgh	qūsh
bit (of horse)	lijām	dahaneh, lijām	gém
bit (piece)	qit'ah	pāreh	pārcha
bitter	murr	talkh	aje
black	aswad	siyāh	qara, siyāh
blacksmith	ḥaddād	āhangar	démirji, na'al- band
blame (<i>v.</i>)	lām, yalūm <i>or</i> <u>d</u> hamm, ya- <u>d</u> humm	malāmat kardan, kun	qabāhat bul- maq, zémm étmék
blanket	lihāf	lihāf, gilīm	yorgan
bleed (<i>intrans.</i>)	nazaf, yanzif	khūn jāri shudan, shau	qanamaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
behind	edev	pāsh, lapīst	bkharāyūtha
believe	havadal	bāwar kir	mhūmenné
below	tsadz, nerqev	bin	iltékh, khō- thed
bend (<i>v.</i>)	theqel, dZRrel	chamīn	tiplé
berth	nav-angoghin		qamarah
besiege	basharel	ḥaşār kir	mḥūšéré
betray	madnel	kheyānat kir	khinné
better, best	aveli lav, lavokuyn, amenalav	chéter	bish ṭau
between	michev	bén, nāv	bén
beyond	antin	idī ṭeraf	lau bāla khenna
big	medz	mazin	rāba
bigger, biggest	aveli medz, medzakuyin, amenamedz	mazintir, galak mazin	bish rāba, ka- bīra rāba
bill	hashiv	ḥisāb, zhmār- tin	ḥisāb, khush- bāna
billet (<i>v.</i>)	deghevorel		
bird	trrchoun	ṭairek, bāldār	ṭaira
bit (of horse)	santz	lijām, hafsār	legḥéma
bit (piece)	badarr, pegor	pechak, parcha	parcha
bitter	tarrn, legḥi	taḥl, tāl	marīra
black	sev	rash	kōma
blacksmith	tarpin, yer- gatakordz	āsengar, ḥadād	ḥaddāda
blame (<i>v.</i>)	barsavel	razīl kir	mrüzellé
blanket	vermag	lahéf, jājīm	lahéfa
bleed (<i>intrans.</i>)	ariunel	khūn dā	mujrélé dimma

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
blind	a'ma (<i>pl.</i> 'umyān	kūr	kör
blockade (<i>n.</i>)	ḥiṣār	muḥāṣareh	abloqa, qushatma
blood	damm	khūn	qān
blow (<i>v.</i>)	habb, yahubb	nafkh kardan, kun <i>or</i> damī- dan, dam	ésmék
blow (<i>n.</i>)	dharbah	zarb, zakhm	wurush
blue	azraq	ābī, lājiward	māve, lājivérd
blunt	ghair ḥādd	kund	kör
boat	balam, qārib	zauraq, kashtī	sandal, qayiq
body	jism (<i>pl.</i> aj- sām)	tan	bédén, vujūd
boil (<i>trans.</i>)	aghla, yughli <i>or</i> fauwar, yu- fauwir	jūsh dādan, deh	qainatmaq
boil (<i>intrans.</i>)	ghala, yaghli <i>or</i> fār, yafūr	jūshīdan, jūsh	qainamaq
boiled rice	ruzz maṭbūkh	chilāu	pilaf
boiler	fauwārah	dīg-i-buzurg	qazan
bone	'aẓm (<i>pl.</i> 'iẓām)	ustukhān	kémik
book	kitāb (<i>pl.</i> ku- tub)	kitāb, nāmeh	kitāb
boot	jazmah	kafsh	chizmé, qundura
boot-lace	rabāṭat al- jazmah	kafsh-band	qundura
bottle	qārūrah (<i>pl.</i> qawārīr)	shīsheh	qordélasi shīshé
bottom	qa'r	teh	dib
bow (of ship)	muqaddam al- markab	muqaddame- yi-kashtī	gémnin bashe
bowels	maṣārīn	rūdeh	baghersaq
box	ṣundūq (<i>pl.</i> ṣanādīq)	ṣandūq	sandūq, qutu
boy	walad (<i>pl.</i> au- lād)	pisar	oghlan, chojuq
brackish	mālīḥ	shūr	tuzlu

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
blind	guyr	kōr	simyā, kōra
blockade (<i>n.</i>)	basharoumn	hişār	muḥāṣarah
blood	ariun	khūn	dimma
blow (<i>v.</i>)	harvadzel, zarnel	werzīn	mkhélé paukha
blow (<i>n.</i>)	harvadz, zarg	sil	laṣṣa
blue	gabuyd	shīn, kau	mīlāna, zarqa
blunt	koul, pout	kōp	kōpa
boat	navag	gamī, belem	gamīyah
body	marmin	lash	paghra
boil (<i>trans.</i>)	yerratsnel (water), khashel (egg)	kalāndī	murthekhlé
boil (<i>intrans.</i>)	yerral	kul bi	rthekhlé
boiled rice	khashadz printz, plaf	pirinjé kalandī, rizza	mbūshla
boiler	san, gatsa	pilāu	qāzān
bone	vosgor	qāzān	destītha
		hastī, isqān	garma
book	kirq	ktaib, daftar	kthāwa
boot	goshig	jazma, kaōsh	pōtīné, jazma
boot-lace	goshigi thel	rīsé kendarah	gdhādha
bottle	shish	shūsh	dqundaré
			shūsha
bottom	hadag	bin	shitta
bow (of ship)	arrachagoghm navi	péshīné gamiyé	qamayūtha
bowels	aghiq	millāk, rīkhlu	dmarkwa
box	doup, sndoug	millāk, rīkhlu	millāké
		sandūq	şandūqa
boy	manch	kurr	brōna
brackish	aghi	nakhwash	malūkha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
brave	shujā'	shujā', dilāwar yiyit, jesūr	
brazier	maṇqalah	manghal	manghal
bread	khubz	nān	ékmék
break	kassar, yukas-sir	shikastan, shikan	qirmaq
breakfast	fuṭūr	chai-i-ṣubḥ	qahwalte
breech (of gun)	madhkhar al-bunduqīyah	teh	top kuyruglu, top qiche
breeze	nasīm	nasīm, bād	rüzgyār, yél
brick (burnt)	ṭābūqah	ājūr	tūla
brick (un-burnt)	libn	khisht	kérpich
bridge	qanṭarah (<i>pl.</i> qanāṭir) or jīsr (<i>pl.</i> jusūr)	jīsr, pul	küprü
bridge (of ship)	jīsr al-markab	pul-i-jahāz	
bridle (<i>v.</i>)	aljam, yuljim	lijām kardan, gém vurmaq	
brigade	liwā	kun fauj	liwā
bright	lāmi', mudhī	raushan	parlaq
bring	aḥdhar, yuḥ-dhīr	āvurdan, ār	gétirmék
broad	'arīdh	pahn, 'arīz	génish
broadside	'urdh	shallik	alabanda
broken	mukassar, munkasir	shikasteh	qiriq
brother	akh (<i>pl.</i> ikh-wān)	birādar	qardash
brown	asmar	gandumī	qahvé réngi, ésmér

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
brave	qaj, gdrij	dildār, juwā- mér	mar-jūr'itta
brazier	gragaran	manqal, pall	manqal, gūmré
bread	hats	nān	likhma
break	godrel	shikast, shi- kiān	twéré
breakfast	nakhajash	taisht, fiṭrah	ṭarta
breech (of gun)	hednadzag hratsani, pampousht tnelou dzag	jihé phīshaka	dūktha dfīshakké
breeze	zepiurr	bā	paukha
brick (burnt)	aghius (thrtzadz) gghmindr	karpīch	lūné
brick (un- burnt)	aghius (houm)	karpīch, hājūr	lūné
bridge	gamourch	kūpri, jisr	gishra
bridge (of ship)	nava- gamourch, gamrchag	jisré gamiyé	gishra dmar- kwa
bridle (v.)	santzel	disgīn, laghāu	leghéma
brigade	kound, zora- kound	firqah	firqah
bright	zvarth	ruhnā, rūzhin	mabehrāna
bring	perel	īnān	muthélé
broad	layn	pān, pehn	pethyā
broadside	goghm navi ousti thnta- notq g'ar- tsagvin	pāniyé	pethyūtha
broken	godradz	shekast	twīra
brother	yeghpayr, aghpār	brā	akhōna
brown	thoukh	rengitāri, esmar	asmar

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
brush (<i>n.</i>)	furshah	furcheh	fercha
bucket	dalw	saṭl, dūl	qogha
buffalo	jāmūs	gāvmīsh	manda
bug	baqq	sās, malleh	takhta-bit
bugle	būq	shaifūr	boru
build	bana, yabni	binā kardan, kun <i>or</i> ‘amārat	yapmaq, binā étmék,
bull	thaur	kardan, kun	qurmaq
bullet	raşāṣah (<i>pl.</i> raşās)	nar gau gulūleh	bogha qurshun
bullock	thaur makḥṣī	nar-gāu	üküz
buoy	shamandarah	langar-gīr	shamandra
Bureau-de- Change	Dukkān aş-şar- rāf	Dukkān-i- şarrāf	Sarrāf dukyāne
burn (<i>trans.</i>)	ahraq, yuḥriq	sūkhtan, sūz	yaqmaq
burn (<i>intrans.</i>)	ishta‘al, yash- ta‘il	sūkhtan, sūz	yanmaq
bury	dafan, yadfun	dafn kardan, kun	gömék, défn étmék
bush	siyāj, ‘irq	bīsheh	chāle
busy	mashghūl	mashghūl	mēshghūl
but	walākin	lākin	ammā, lākin
butter	zibdah	kareh	saī-yaghe, téré yaghe
button (<i>n.</i>)	zirr (<i>pl.</i> azrār)	dukmeḥ	duymé
buy	ishtara, yash- tari	kharīdan, khar	saten almaq
by (near)	qarīb min, ‘ind	nazdīk, pahlūi	yaninda, yaqenda
cabin	qamārah	qamāreh	qamara
cable	silk (<i>pl.</i> sulūk)	ṭanāf, ḥabl	qablo, khalāt, zinjir (<i>chain</i>)
cake	ka‘k	kulīcheh	chörék, qora- biyé
calf	‘ijl	gū sāleh	dana
call (summon)	nāda, yunādi	şadā kardan, kun	chaghermaq
call (cry out)	şāḥ, yaşīḥ	faryād kardan, kun	baghermaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
brush (<i>n.</i>)	khozanag, freha	furchah	furchah
bucket	duyl, chri tuyl	dōl, şatlōk	daula
buffalo	komesh	gāmish	gaméscha
bug	paytochil	ishpish	bāqa
bugle	shepor	būrī	būrī, bōqa
build	shinel, garroutsand	chai kir	bnélé
bull	tsoul	gāh, gānair	taura
bullet	kndag	gulla	gunbulta
bullock	yerinch	gāhé khaşı	taura khişya
buoy	kharskhanish		
Bureau-de- Change	Loumayapokh, saraf	şarrāf	şarrāfa
burn (<i>trans.</i>)	ayrel	shawétandī	mūqidhlé
burn (<i>intrans.</i>)	ayril	shawetī, sūtī	īqedhlé
bury	thaghel	washartin	qwéré
bush	matsarr	dārek, belek	sīa'a
busy	uspaghvadz	bshūla	mūshīla
but	payts	ammā	illa
butter	garak	rūn, karā	mishkha
button (<i>n.</i>)	gojag	dūgma, pūlak	zirr
buy	knel	kirrī	zwinné
by (near)	mod, gov	nézik	bqurba
cabin	navaseniag	qamarah	qamarah
cable	herrakratel, baran	warīs, zenjir	khaula
cake	katha, qeyq	kāda, kulaicha	kullaiché
calf	horth	gōlik, jūnagāh	sharkha
call (summon)	ganchel	khwastin	qrélé
call (cry out)	korral, kochel	dang kir	m'ūyitlé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
calm (<i>n.</i>)	huduw	ārām	limanleq
calm (<i>adj.</i>)	hādi	ārām	limanleq
camel	jamal	shutur	dévé
camel driver	jammāl	shutur-bān	dévéji
camel (riding)	hajīn	shutur-i-sawārī	
camp (<i>n.</i>)	mu'askar, mukhaiyam	lashkargāh	chādir yére
can—			
I can	aqdir	mī-tawānam	bilirim
thou canst	taqdir	mī-tawānī	bilirsin
he can	yaqdir	mī-tawānad	bilir
we can	naqdir	mī-tawānīm	biliriz
you can	taqdirūn	mī-tawānīd	bilirsiniz
they can	yaqdirūn	mī-tawānand	bilirler
I cannot	mā aqdir	namī-ta- wānam	qadir déyil im
can you ?	hal taqdirūn	mī-tawānīd ?	bilir missiniz ?
canst thou ?	hal taqdir	mī-tawānī ?	bilir missin ?
canal	tur'ah	jū, nahr	qanāl
candle	shama' (<i>pl.</i> shumū')	shama'	mūm
canoe	zauraq		qayiq
canter (<i>v.</i>)	hadhab, yah- dhīb	yurgheh raftan, rau	rahvān gitmek
canvas	jimfās	kirbās	yélkén béze, yélkén
cap	ṭarbūsh	kulāh	fés, kaskét, shapqa
cape (promon- tory)	ra's jabal	ra's	burun
capstan	daulāb al-ḥabl	charkh-i- langar	bojorg'hat, ürgāt

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
calm (<i>n.</i>)	meghmoutiun	huduw, bédan- gāhi	nikhūtha
calm (<i>adj.</i>)	meghm	hādi, bédang	nikha
camel	oughd	héshter	gūmla
camel driver	oughdaban	héshtervān	jammāl
camel (riding)	nsdelou oughd	héshterswār	rkūlé lgūmla
camp (<i>n.</i>)	panag, zora- panag	ūrdī	ma'askar
can—	garogh		
I can	yes garogh yem	az tshém, kārim	ibī
thou canst	tou garogh yes	tū tshé, kāri	ibokh
he can	an garogh e	au tshét, tkāret	ibé
we can	menq garogh yenq	am tshén, tkārin	iban
you can	touq garogh eq	hūn tshén, tkārin	ibaukhū
they can	'anonq garogh yen	wān tshén, tkārin	ibai
I cannot	yes ch'em garogh	az nashshim, laibī nekārim	
can you ?	garogh eq artioq ?	hūn tshén ? tkārin ?	gallo ibaukhū
canst thou ?	ch'es garogh artioq ?	tu tshé ? tkāri ?	gallo ibokh
canal	chrantso	kanāl	néhra
candle	mom, jrak	mūm, shemāl	sham'ali
canoe	maguyg		
canter (<i>v.</i>)	salasmpakel	chārlāp chō, bāz chō	mūtrélé
canvas	arrakasd		
cap	klkharg, kdag	klō, kōpīn	kūsitha
cape (promon- tory)	saravand, hrwandan	saré chīāé	réshta dṭūra
capstan	anvord	dūlābé warisé	dūlāba dkhauila

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
captain (of ship)	qabtān <i>or</i> ra'is al-markab	nā-khudā, ra'is	re'is, gēmi suwārisi, qapudān
captain (military)	yūzbāshi	yūzbāshī	yūzbāshi
captive	asir (<i>pl.</i> usarā)	asir	esir
capture (men)	assar, yu'assir	asir giriftan, gir	esir almaq
capture (place)	qabadh 'ala, yaqbidh 'ala	giriftan, gir	zabt étmék
caravan	qāfilah	kārawān, qāfileh	kyārvān
careful	mutahaddhir	bā-hazar	dıqqatlı, gyuzu achiq
cargo	himl	haml	hamulé, yük
carpenter	najjār	najjār	doghramaji, marangos
carpet	bisāt	qālī, farsh	kilim, hāle
carry	hamal, yahmil	haml kardan, kun <i>or</i> naql kardan, kun	tashemaq, gö-türmék, naql étmék
cart	'arabiyat an-naql	'arabeh	'araba, yük 'araba-si
cartridge	khartūshah (<i>pl.</i> khartūsh)	fishang	fishénk
cart-track	maslak (<i>pl.</i> masālik)	rāh-i-'arabī-yeh	'araba yolu
castle	qasr (<i>pl.</i> quşūr)	burj, qal'ah	qal'a
cat	hırr (<i>fem.</i> hirrah)	gurbah	kédi
catch	qabadh, yaqbidh	giriftan, gir	tutmaq, yaqalmaq
cattle	mawāshi	haiwānāt	bahāim, haiwānlar
cavalry	khail, khaiyālah	suwāreh	suwāri
cave	ghār	ghār	maghāra
cellar	sirdāb (<i>pl.</i> sarrādīb)	sardāb	makhzén, qılar
cement	kils	sārūj	chimento

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
captain (of ship)	navabed	qaptān, saré gamiyé	qaptān
captain (military)	hariurabed	yūzbāshī	yūzbāshī
captive	keri	girtī	éria, ḥbīsa
capture (men)	prnel, keri prnel	girt	erélé
capture (place)	kravel	zabt kir, ştand	shqillé
caravan	garavan	kārwān	karwan
careful	zkoushavor	hishshār, āgāh	faṭīn
cargo	navaperr	bār	téna
carpenter	hiusn, adagh-tsakortz	najār, dārtāsh	nagāra
carpet	kork, carpet	berzīn, fersh	maḥfūrta
carry	danel, grel	bir, hal girt	ṭenné
cart	sayl, garrq	‘arabayé bārē	‘araba dṭéna
cartridge	pampousht	fishak	fishakka
cart-track	sayli jampa	rīā ‘arabāna	ūrka d‘araba
castle	amrots, tghiag	qala, kushk	qaşra
cat	gadou	ketek, psuk	qaṭūtha
catch	prnel	girt	erélé
cattle	anasoun	dawār, sawāt	ḥaiwāné
cavalry	hedzelazorq	suwār	rakāwé
cave	ayr, qarayr	mughāra, kal-waz	guppītha
cellar	marran, ngough	zāgha, sardāp	sardāpa
cement	shaghakh	gēj	kelsha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
centre	markaz	markaz	mérkéz, orta
certainly	yaqīn	albatteh	élbétté, shühbhésiz
chair	kursi	sandalī, kursī	sandaliyé
chain	silsilah, zinjir	zinjir	zinjir
channel	tur'ah	tang-i-daryā	boghaz
chart	kharīṭah	kharīṭeh, jad- wal	kharīṭa
cheap	rakhīṣ	arzān	ujūz
cheek	khadd	rukḥ	yanaq
cheerful	bashshāsh, masrūr	khush-ḥāl, masrūr	gülér yüzlü
cheese	jubn	panir	pénir
chicken	dujājah	jūjeh	piliş
chief (<i>n.</i>)	ra'īs, shaikh	khān	re'īs, bash
children	aulād, aṭfāl	bachagān, aṭfāl	evlād, chojūqlar
chin	<u>d</u> haqan	zanakhdān	chené
chisel	mibra	ishkaneh	qalém
choose	ikhtār, yakḥ- tār	guzīdan, guzīn <i>or</i> intikhāb kardan, kun	séchmék
Christmas	'Īd al-milād	'Īd-i-milād	Milād-i-'Īsa yortusu
church	kanisah	kilisā	kilisé
circle	dā'irah	dā'ireh	dā'iré, yuvārlaq
clan	qabilah (<i>pl.</i> qabā'il) <i>or</i> 'ashīrah (<i>pl.</i> 'ashā'ir)	qabileh	qabilé, 'ashīrét
clean (<i>adj.</i>)	naẓīf	pāk	témiz
clean (<i>v.</i>)	nazzaf, yunaz- zif	pāk kardan, kun <i>or</i> tanzīf kardan, kun	témizlémék
clear	ṣāfi	ṣāf	achiq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
centre	getron	nāvraz, markaz	markaz
certainly	anshoushd	haré, di	bḥaqūtha
chair	athorr	kursī, chwārpé	kursī
chain	shgha	zinjir	shishīlta
channel	chrantsq		
chart	navaqardez, qardez		kharīṭah
cheap	azhan	arzān	arzānī
cheek	ayd	gūp, chūr	lāma, pāthā
cheerful	ourakh	shād	pṣīkha
cheese	banir	pénir	gūpta
chicken	varriog	chūchik	farkha, kthaītha
chief (<i>n.</i>)	bed	sar, māqūl	rēsha
children	yerekhayq	bechūk, mīnal	yālé zōré
chin	dznot	chin, zinj	daqintha
chisel	krich (qanta- goghats), qandagich kortziq	askana.	mabrad
choose	undrel	bzhārain, hal chinin	mgūbélé
Christmas	Dznount		Biyaldé
church	yegeghetsi, zham	dér	éta
circle	shrchan, shrchanag	gér, hāwīr	dā'irah, hūdhra
clan	dohm, tṣegh	ōjākh, khīl	'ashīra
clean (<i>adj.</i>)	maqour	pāqij, pāk	naḍifa
clean (<i>v.</i>)	maqrel	pāqij kir	mundiflé
clear	hstag, barz	zalāl, ruhnāk	ṣepya

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
cliff	jurf (<i>pl.</i> jur-fān)	partgāh	uchurum, qaya
clock	sā'ah	sā'at	sā'at
close (<i>v.</i>)	sadd, yasudd	bastan, band	qapamaq
cloud	ghaim (<i>pl.</i> ghuyūm)	abr	bulut
coal	fahm hajari	zughāl-i-sangī	kümür
coast	sāhil (<i>pl.</i> sawāhil)	sāhil	déniz kénāre, sāhil
coffee	qahwah	qahweh	qahvé
cold (<i>in head</i>)	zūkām	zūkām, sarmā	nézlé
cold (<i>in chest</i>)	su'āl	surfeh	
cold (<i>temperature</i>)	bard	sarmā	soghūq
cold (<i>adj.</i>)	bārid	sard	soghūq
collar	yāqah, tauq	fukul, yākheh	yaqaliq, yaqa
collect	jama', yajma'	jam' kardan, kun	toplamaq
collision	muṣādamah	taṣādum	muṣādémé, chārpishma
colonel	mīrālai	sartīp	qāim-maqām (<i>lieut.-col.</i>), mīrālai (<i>full col.</i>)
colour	laun (<i>pl.</i> alwān)	rang	rénk
colours (<i>flag</i>)	a'lām	bairaq	bairaq, sanjaq, 'além
colt	muhr	kurreh	tāi
come	jā, yajī	āmadan, āi	gélmék
comfortable	mustarīh	rāhat	rāhat
command (<i>n.</i>)	amr (<i>pl.</i> awāmir)	farmān	émr, buyū-ruldu
commander	qamandān	sardār	qumandān
commerce	tijārah	tijārat	alish-vérish, tijārét
commission	wazīfah	ma'mūriyat	me'mūriyét

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
cliff	kahavand, zhayrrap	kandāl	kandāla
clock	zhamatsuyts	sā'at	sā'ah
close (<i>v.</i>)	pagel	bestin	eérélé, skéré
cloud	amb	aur	aiwa
coal	adzoukh	faḥm, kemūr	shekhōré
coast	dzovezr, dzovap	kénār	rakhkha dmāyā
coffee	sourj, kafe	qahwa	qahwā
cold (<i>in head</i>)	harpoukh	sarmā	shauba, zukām
cold (<i>in chest</i>)	gourdzqi tsourd, mrsadz (gourdzqen)		
cold (<i>temperature</i>)	tsourd	sār	qarīrūtha
cold (<i>adj.</i>)	bagh, sarrn	sār, zukum	qarīra
collar	otziq	milwānka, yākha	yākha
collect	havaqel	pin khestin, gilir kir	mjūmé'lé
collision	untharoum	muṣādama	mkhāya lek- dhādhé
colonel	kndabed	mīralāi	mīralāi
colour	kuyn	rang	gauna
colours (<i>flag</i>)	trosh	sanjaq	bairaq
colt	mdrouk	juwānī, kurrah	mūhirtha
come	kal	hāt	īthélé
comfortable	hankist	rāḥat, hisā	rāḥitta
command (<i>n.</i>)	hraman	amr	pugdāna
commander	hramanadar	qōmandān	qomandān
commerce	arrevdour	tujāret, ālish- véresh	bāzerganūtha
commission	badver, hants- nararoutiun	sepārish	wazīfā

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
commodore	ra'is uşûl	daryā-begī	filo suvārisi, qumidor
communica- tion	muwāṣalah	muwāṣaleh	mukhābéré
companion	ṣāhib (<i>pl.</i> aṣ- ḥāb) <i>or</i> rafīq (<i>pl.</i> rufaḳā)	rafīq, hamrāh	arqadash
company	jamā'ah	gurūh	sürü
company (military)	bulūk	dasteh	bülük
compass	quṭb	qibleh numā	pussla
N.	shamāl	shamāl	shémāl, yıldız
N.E.	shamāl sharqi	shamāl-i- sharqī	shémāl-i- sharqi
E.	sharq	mashriq	sharq, gün doghusu
S.E.	janūb sharqi	janūb-i- sharqī	jénūb-i-sharq, késhishléme
S.	janūb	janūb	jénūb, qibla
S.W.	janūb gharbi	janūb-i- gharbī	jénūb-i-gharb
W.	gharb	maghrib	gharb, gün batese
N.W.	shamāl gharbi	shamāl-i- gharbī	shémāl-i- gharb, qara yél
complain	shaka, yashku	shikāyat kar- dan, kun <i>or</i> nālidan, nāl	shikyāyét ét- mék
condition (state)	ḥāl (<i>pl.</i> aḥwāl)	ḥālat	hāl
condition (stipulation)	sharṭ (<i>pl.</i> shu- rūt)	sharṭ	shart
confess	aqarr, yuqirr <i>or</i> i'taraf, ya'tarif	i'tirāf kardan, kun	i'tirāf étmék, iqrār étmék
Constanti- nople	Istāmbūl	Istāmbūl	Istambol
content	qāni'	qāni'	rāzi

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
commodore	navi ktumar-dagi hrana-nadar		
communica- tion	haghortag-tsoutiun	mukhābara	mukhābarah
companion	ungeragits	hāval, dōst	khaura
company	hasaragoutiun	jamā'at	jamā'ah
company (military)	koumardag (250 zinvor)	bulūk	
compass	goghmtsuyts		
N.	hiusis	shimāl	garbya
N.E.	hiusis-arevelq		
E.	arevelq	tāvhaltsān	saq yōma, madenkha
S.E.	haraf-arevelq		
S.	haraf	ṭarafé qiblaté	taimna
S.W.	haraf-arev-moudq		
W.	arevmoudq	rūjāvāi, gharb	magenyāna
N.W.	hiusis-arev-moudq		
complain	kankadil	gili (<i>or</i>) shikāt kir, gāzin kir	mūshkélé
condition (state)	vijag	hāl, ahwāl	hāl
condition (stipulation)	bayman	sharṭ	sharṭ
confess	khostovanil	iqrār kir	mūdélé
Constanti- nople	Constantnu- polis, <i>or</i> Bolis	Iṣtambūl	Istambūl
content	koh	rāzī, kādin	pşikha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
contraband	mamnū'	qachaq, ma-mnū'	qachaq māl
convenient	munāsib	muwāfiq	münāsib
convoy (<i>n.</i>)	ghafar, khafārah	badraqah	qonboy, qoruma
cook (<i>n.</i>)	ṭabbākh	āsh-paz	āshji
cook (<i>v.</i>)	ṭabakh, yaṭ-bukh	pukhtan, paz	pishirmék
cool	bārid	khunuk	soghūq
copy (<i>n.</i>)	nuskhah (<i>pl.</i> nusakh)	nuskheh	nuskha, sūrét
copy (<i>v.</i>)	nasakh, yan-sakh	istinsākh kar-dan, kun	sūrét chékmék, istinsākh ét-mék (writing)
cord	ḥabl	rīsmān	ip, qaitān
cork (<i>n.</i>)	sidādah (stopper), fillīn (substance)	sar-shisheh	tapa (in bottle), mantār (substance)
corn (cereal)	ḥubūb	gandum	boghdāi
corporal	ōnbāshi	wakīl	ōn-bāshi
cotton	quṭn	pambeh	pambūq
count (<i>v.</i>)	ḥasab, yaḥsub	shumurdan, shumār	sāimaq
country	bilād	mamlakat	mémlekét, watan
courageous	shujā'	dilir	iyit, mutējassir
course	jihat	jihat	geminin yolu (ship's)
court-martial	ḥukm 'askari	dīvān-i-ḥarb	dīvān-i-ḥarb
cover (<i>v.</i>)	ghaṭṭa, yug-haṭṭi	pūshidan, pūsh	örtmék
cover, take	tawāra, yata-wāra or ikhtafa, yakhtafi	panhān shudan, shau	sipér ālmaq, gizlémék
cow	baqarah	gāu	inék
cowardly (<i>adj.</i>)	jabbān	tarsū	qorqāq
creek	khalīj	murdāb	qōi, boghaz

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
contraband	maqsakhuys	qachāgh	muherma qachāgh
convenient	harmar	munāsib	munāsib
convoy (<i>n.</i>)	bahag, hede-vort	himāyat, ghafarat	mhamōyé
cook (<i>n.</i>)	khoharar	āshchī	mbashlāna
cook (<i>v.</i>)	yepel	kalāndī, āshkir	mbūshellé
cool	zov	sār, jamid	qarīra
copy (<i>n.</i>)	orinag, padjen	naskha	naskha
copy (<i>v.</i>)	orinagel	shekil (<i>or</i>) nasekh kir	nsekhlé, kthūlé
cord	baran, clar	warīs, rīs, bāng	khaula
cork (<i>n.</i>)	khtsan, mantarr	sar-shūsha	pūkra
corn (cereal)	tsoren	ganim, dakhl	dakhla, khetṭé
corporal	dasnabed, yenthaspah	onbāshī	ōnbāshī
cotton	pambag	pāmbuk, lūka	ktāna
count (<i>v.</i>)	hashvel	zhmārtin	mnélé
country	kavarr	walāt	athra
courageous	gdrij	dīldār	mar libba
course	untatsq	jihat	jihah
court-martial	baderazmagan adian		
cover (<i>v.</i>)	dzadzgel, pagel	pushānd, ghaṭā kir	mkūsélé
cover, take	badshbaril, bashdbanvil	washārtin, hashār kir	mṭūshélé
cow	gov, cov	chél, māngū	tawerta
cowardly (<i>adj.</i>)	yergchod, vad	tersūk	zadō'a
creek	khorsh, poqr navahankisd		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
crew	mallāḥah	ahl-i-jihāz	gēmi tā'ifesi
crooked	a'waj	kaj	éyri
crops	maḥṣūlāt	maḥṣūlāt	maḥsūlāt
crowd (n.)	ziḥām	izdiḥām	qali-baliq
cruel	qāsi, ṣārim	bī-rahm, zālim	zālim, ghaddār
cruise (n.)	safar	daryā-gardī	dolashmaq
cruiser	ṭarrād		kruasör
cultivation	zirā'ah, ḥirā-thah	ābādānī	zirā'at
cup	finjān	piyāleh, jān	kyāssé, finjān
current	jarayān	sail	aqinté
custom-house	gumruk	gumruk	gümruk
daily	yaumi	har-rūzeh	hér günki
dam	sadd	sadd	sédd, bénd
damage	khisārah	zarar, ziyān	zarar
damp	raṭb	namnāk	némli
dangerous	mukhtir	khaṭarnāk	téhlikéli, qör-qülü
dark	muḥlim	tārīk	qaranleq
daughter	bint (pl. banāt)	dukhtar	qiz
day	yaum (pl. aiyām)	rūz	gün
dead	maiyyit	murdeh	ülü, ülmush
deaf	aṭrash	karr	sāghir
dear (person)	'aziz	'aziz	'aziz
dear (price)	ghāli	girān	pahale
death	maut	marg	ülüm
deceive	khada', yakh-da'	firiftan, firib or gül zadan, zan	aldatmaq, hilé-étmek
December	Kānūn al-auwal	Dai, Kānūn-i-auwal	Kyānūn-i-évvél
deck	saṭḥ	saḥḥa-yi-kashti	göverté

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
crew	navasti, navaz		
crooked	gor, dzourr	kiwān, kez, h, lār	plīma
crops	hountzq	hašād	khsāda
crowd (<i>n.</i>)	ampokh, khouzhan	qalabālikh	qalabālikh
cruel	ankout	zālim	qeshya
cruise (<i>n.</i>)	navayin, bduyd, had-zoumn navi i dzovou	safar	safar
cruiser	hadzavorag		
cultivation	mshagoutiun	chāndiné, jutyārīyé	zarra'ūtha
cup	pazhag	finjān, piyāla	finjān, qatkha
current	hosanq, hortsanq	rīā-āvé, sail	sail
custom-house	maqsadoun	gumruk	gūmruk
daily	oragan, amenoria	har-rōj	kud-yōm
dam	thoump	sadda, bend	sikra
damage	vnas, gorousd	zyiān, zerar	khisārah
damp	khonav	tarr, shil	talila, raṭīwa
dangerous	vdankavor	khaṭardar, bdarak	mar darak
dark	mouth	tār, dār	kheshka
daughter	toustr, aghchig	kich	brāta
day	or	rōj	yōma
dead	merradz, mer-rial	mīriā	mītha
deaf	khoul	karr	karra
dear (person)	sireli	'azīz	'azīza
dear (price)	sough, thank	girān	agran
death	mah	merin	mauta
deceive	khapel	gharrānd, khalaṭānd	muṭ'élé
December	Tegtemper	Kānūné auwal	Kānun qamāya
deck	tstigon-navi		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
declaration (of war)	i'lān al-ḥarb	i'lān-i-jang	i'lān al-ḥarb
deep	'amīq	'amīq	dérin
deer	ghazāl	āhū	gélyik
defeat (<i>n.</i>)	inkisār, hazī- mah	shikast khur- dan	inhizām
defeat (<i>v.</i>)	kasar, yaksur	shikast dādan, deh	inhizām étmék
defend	dāfa', yudāfi'	difā' kardan, kun <i>or</i> ḥimā- yat kardan, kun	muhāfaza étmék, qoru- maq
deficiency	'adam kifāyah, nuqsān	kamī	noqsān
dense	mushṭabik	ghalīz, mush- tabik	seq
depreciation (of troops, guns, &c.)	khalal, nuqsān	nuqsān	khalal
describe	waṣaf, yaṣif	bayān kardan, kun <i>or</i> waṣf kardan, kun	ta'rīf étmék, anlatmaq
desert (<i>n.</i>)	barīyah, ṣaḥrā	biyābān	yabān
desert (<i>v.</i>)	tarak, yatrūk <i>or</i> harab, yah- rub	guzāshtan, guzār	braqmaq, térék étmék
deserter	munhazim, hārib	gurīkhteh	qachaq
despatch (<i>n.</i>)	risālah	risāleh, murā- saleh	tahrīrat
destroy	hadam, yahdim <i>or</i> dammar, yudammir	talaf kardan, kun	mahv étmék, bozmaq
determination	jazm, taṣmīn	taṣmīm	sélābét
diarrhoea	is-hāl	is-hāl	is-hāl
die	māt, yamūt	murdan, mīr	ölmék, véfāt étmék

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
declaration (of war)			
deep	khor	chāl, kūr	‘amīqa
deer	aydziam, egh- jerou	ghazāl, āsik	ghazāla
defeat (<i>n.</i>)	bardoutiun	shkastiné, bezāndiné	twāra
defeat (<i>v.</i>)	haghtel	shkast, bezān- din	twéré
defend	bashdbanel	khūdān kir	mḥūméle
deficiency	theroutiun, bagasoutiun	kémāhī, nuqṣān	nuqsānūtha
dense	khit, thantzr	ghalīz, girān	yaqūra
depreciation (of troops, guns, &c.)	vadtharat- sounn (zorats, thutanothits)		
describe	nkarakrel	waṣf kir	mtūnéle
desert (<i>n.</i>)	anabad	barī, chōl	barīya
desert (<i>v.</i>)	tasalig linel, pakhehil	bar dān	shweqlé
deserter	tasaliq	qachāgh	qachāgh
despatch (<i>n.</i>)	(bashdonagan), namag	kitāb, kāghaz	kthāwa
destroy	qantel, averel	kharāb kir	mukhrulé
determination	voroshounn gamq, mdot- routiun	nīyat zakhm	qaṣd matīn
diarrhoea	tanchq, por- loudsanq	zik chōiné	izāla dkāsa
die	merrnil	mirīn, jān dā	mitblé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
difficult	ṣa'ib	mushkil	zōr, güch
dig	ḥafar, yaḥfir	kandan, kan	qazmaq
dinner	ṭa'ām, 'ashā	shām	akhsham yéméyi
dirty	wasikh	chirk	pīs, kirli
disappear	ghāb, yaghīb	gum shudan, shau <i>or</i> ghā'ib shudan, shau	ghāib olmaq
discover	kashaf, yak- shif	daryāftan, daryāb	bulmaq, keshf étmék
disease	maradh, 'illah	nā-khushī	khastaliq
dishonest	khā'in, makkār	nā-durust	khersez, insāf- sez
disobedient	'āsi	sarkash, 'āsi	itā'atsez, dik- bāsh
district	nāhiyah (<i>pl.</i> nawāḥi)	nāhiyeh	qazā, nāhiya
diver	ghauwāṣ	ghauwāṣ	dalghech
divide	qassam, yu- qassim	taqsim kardan, kun	taqsim étmék, ayirmaq
division	firqah (<i>pl.</i> firaq)	firqah	firqa
do	fa'al, yaf'al	kardan, kun	yapmaq, étmék
dock	ḥaudh al-ma- rākib		gemi hauzé, téršané hauzé
dockyard	minā li-ta'mir as-sufun	kār-khāneh-i- kashtī-sāzī	téršané
doctor	ṭabīb, ḥakīm	ṭabīb, ḥakīm	hékīm
dog	kalb (<i>pl.</i> kilāb)	sag	köpék
donkey	ḥimār (<i>pl.</i> ḥa- mīr)	khar, ulāgh	éshék
door	bāb (<i>pl.</i> ab- wāb)	dar	qapu
doubt (<i>v.</i>)	shakk, ya- shukk	shakk kardan, kun	shübhé étmék
draw (map, &c.)	rasam, yarsum	rasm kardan, kun	rém étmék

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
difficult	tzhvar	zahmat	‘asqa
dig	porel	kulān, kāndin	khpéré
dinner	jash, unthriq (evening meal)	nānishāo	ghadāya
dirty	aghdod	pīs, chirkīn	mṭūmya
disappear	anhedanal	hindā (or) nā- diyār, bu	fetlé, ghiblé
discover	kdnel, yerevan hanel	dīt, kashf kir	mgūlélé
disease	hivantoutiun	nasākhī	nassakhūtha, marā
dishonest	anbargeshd	khāin, bé- sharm	khā’in
disobedient	anhnazand	āsī	‘āsī
district	kavarr, shrchanag	qaza, walāt	qaza
diver	loughag, hou- zag, chri dag souzogh	chō bin āvé	gheshlé
divide	pazhanel	qismat kir, bahré da	mpūlélé
division	chogad		
do	unel, anel	kir	ewedhlé
dock	gayan navi, avazan navi		
dockyard	navaran		
doctor	pzhishg	hakīm	hakkīma
dog	shoun	seh	kalba
donkey	esh		
door	dourr, tourr	darī, dergā	tar’a
doubt (v.)	gasgadzil, daragousil	shakk kir, bsubhat bū	shakk
draw (map, &c.)	kdzel kdzakrel	rasem kir	rshimlé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
draw up (document)	rasam, yarsum or katab, yak- tub	rasm kashīdan, tanzīm étmék kash	
draw up (line of troops)	şaff, yaşuff	şaff bastan, band	tanzīm étmék
dress (v.)	labis, yalbas	pūshīdan, pūsh	geyinmék
dress (a wound)	rabat, yarbut	marham gu- zāshtan, guzār	(yari) baghla- maq
drift (v.)	ţafa, yaţfu	bā sail raftan,	suyun aqinté- silé qapilmaq
drink (n.)	mashrūb	sharbat	ichqi
drink (v.)	sharib, yash- rab	āshāmīdan or nūshīdan, nūsh	ichmék
drive (trans.)	sāq, yasūq	rāndan, rān	sürmék, qosh- durmaq
drown (intrans.)	ghariq, yagh- raq	gharq shudan, shau	boghmaq
drown (trans.)	aghraq, yugh- riq	gharq kardan, kun	boghulmaq
dry (v.)	nashshaf, yu- nashshif	khushk kar- dan, kun	qurutmaq
dry (adj.)	yābis	khushk	quru
duck	batţah	ūrdak	ördék
dust	ghubār	gard	töz
dynamite	dīnāmīt	dīnāmīt	dinamit
dysentery	is-hāl ad-damm	is-hāl	is-hāl
ear	udhn (<i>dual.</i> udhnain)	gūsh	qulāq
early	bākiran	zūd	érkén
earthen	turābi, ţini	khāki	topraqdan
earthwork	mitrās	khāk rīz	istihkyām
east	sharq	khāwar, sharq	sharq, gün- doghusu
Easter	‘Īd al-faşh	‘Īd -i-faşh	Büyük pas- qālya

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
draw up (document)	horinel, krel, sharatazel (document)	niwîsin	kthûlé
draw up (line of troops)	jagadetsnel, garkel	réza kir	ewedhlé réza
dress (v.)	haknel	jilik bar kir	lweshlé
dress (a wound)	tarmanel, viragabel	darmān dā	mdurmenné
drift (v.)	hosanq	hāt bar āvé	mshūpélé
drink (n.)	khmeliq, um- beliq	sharbat	shtāya
drink (v.)	khmel	vakhwārin	shtélé
drive (trans.)	varel (a car), kshel (horse), vanel (enemy)	saht kir, be- zāftin	shētlé, seqlé
drown (intrans.)	heghtsnoul, kheghdvil	khanneqîn	ghreqlé
drown (trans.)	kheghtel	khanneqāndîn	
dry (v.)	chortsnel	hîshik kir	mûbeshlé
dry (adj.)	chor	hîshk	wîsha
duck	pat, bat	wûrdek, batek	batṭa
dust	poshi	toz, khöll	tôz, epra
dynamite	dinamit, ouzhanag		
dysentery	thanchq	is-hāl	is-hāl
ear	aganch	gûh	nātha
early	ganoukh	zû	qalûla
earthen	gavayin	zh-ākhi	min-épra
earthwork	hoghathoump	chaparé ākhé	chapar d'epira
east	arevelk	khawārasān, khuralāt	madenkha
Easter	Zadig		Édha dpeṣha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
eastern	sharqī	sharqī	sharqī
easy	sahl	āsān	qolaī
eat	akal, ya'kul	khurdan, khur	yémék
egg	baidhah (<i>pl.</i> baidh)	tukhm-i-murgh	yemurta
Egypt	Maṣr	Miṣr	Misr
Egyptian	Maṣri	Miṣrī	Misrli
embark (<i>intrans.</i>)	rakab (yar-kub) fī safī-nah	bar kashtī suwār shudan, shau	gémíyē bin-mék
embarkation	rukūb	rukūb	gémíyē bin-mékklik
employ (thing)	ista'mal, yas-ta'mil	isti'māl kar-dan, kun	qullanmaq
employ (men)	shaghghal, yushaghghil	tashghil kar-dan, kun	ish vérmék
empty (<i>v.</i>)	farragh, yufarrigh	khālī kardan, kun	boshatmaq
empty (<i>adj.</i>)	fārigh	khālī	bosh
encamp	khaiyam, yukhaiyim	khaimēh zadan, zan	chādir qūrmaq
encampment (of nomads)	khiyām, mukhaiyam	chādir gāh	chādir yére
end (<i>trans.</i>)	azāl, yuzil, or atamm, yutimm	anjām dādan, deh or tamām kardan, kun	bitirmék
endure	ṣabar 'ala, yaṣbir 'ala	taḥammul namūdan, numā	dayanmaq
engine	ālah	māshīn	makina
engineers	muhandisīn	muhandis-hā	istihkyām alai
England	Inkiltarah	Inglistān	Ingilterra
Englishman	Inklizi	Inglisī	Ingliz
enough	bil-kifāyah	bas, kāfi	yétishir, kyāfi
ensign	'alam (<i>pl.</i> a'lām), liwā (<i>pl.</i> alwi-yah)	bairaq	sanjaq, bairaq
envelope	ẓarf	ẓarf, pākat	ẓarf

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
eastern	arevelian	zh-ṭavhalsān	madenkhāya
easy	heshd, tiurin	hāsān, sānāhī	sanāhī
eat	oudel	khwārin	ikhellé
egg	havgith, tzou	hék, khā	bétah
Egypt	Ekiptos	Miṣr	Meṣer
Egyptian	Ekiptatsi	Miṣrī	Meṣrāya
embark (<i>intrans.</i>)	nav mdnel	sar gamīya chō	rkülé bmarkwa
embarkation	nav mdneln		
employ (thing)	kordz adzel	istīmāl kir	mustu'millé
employ (men)	vartzel	īsh dā	wellé shūla
empty (<i>v.</i>)	tadargel, barbel	khālī kir	msūpeqlé
empty (<i>adj.</i>)	tatarg, tar- dag	khālī, wālā	spīqa
encamp	panagel, panag tnel	vār kir	ītülé
encampment (of nomads)	vran tneln, panagoum	zōm, vār	zōma
end (<i>trans.</i>)	avardel	khalāṣ kir	khlišlé, timlé
endure	handourzhel, dogal	ṣabr kir, jān- hishik bu	ṣbéré
engine	meqena	mākīnah	mākīnah
engineers	meqenaked, yergnachap	muhandis	muhandis
England	Anglia	Inglistān	Engilterra
Englishman	Angliatsi	Inglīzī	Inglézāya
enough	pavagan	bass	bassa, kmālé
ensign	nshan, trosh	sanjaq, bairaq	bairaq
envelope	dzrar	zarf	zarf

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
equip	jahhaz, yujah-hiz	tajhīz kardan, kun	téjhīz étmék, donatmaq (ship)
err	ghaliṭ, yagh-laṭ, <i>or</i> akhta, yukhti	ghalaṭ namūdan, numā	yanesh(+ <i>suffix</i>) vār
escape	harab, yahrub <i>or</i> naja, yanju	rastan, rah <i>or</i> rahāi yāftan, yāb	qachmaq
escort (<i>n.</i>)	hāris, khafārah	badraqah	qonboy
escort (<i>v.</i>)	haras, yahrus	hamrāh raftan, rau	raqabét étmék
evacuate	khalla, yu-khalli, <i>or</i> far-ragh, yufar-righ	takhliyah kardan, kun	takhliyé étmék, boshatmaq
evening	masā	shām	akhsham
every	kull	har	hér
everything	kull shai	hameh chīz	hér shei
everywhere	fi kull makān	har jā	hér yére, hér yérde
examine (facts, <i>v.</i>)	fahaṣ, yafhaṣ (a question), imtaḥan, yamtaḥin (a candidate)	taftīsh kardan, kun	téftīsh étmék, yoqlamaq
except	illā	bi-juz az	-dan bashqa (<i>suffix</i>)
excuse (<i>v.</i>)	‘adhar, ya‘dhir	ma‘zūr dāsh-tan, dār	‘afv-étmék
exercise (<i>n.</i>)	tamrīn	mashq	ta‘līm (drill)
explain	fassar, yufassir <i>or</i> baiyan, yubaiyin	hālī kardan, kun	anatmaq, ta‘rif étmék
explode (<i>trans.</i>)	fajjar, yufajjir	infijār kardan, kun	patlatmaq
explode (<i>intrans.</i>)	infajar, yan-fajir	tarakīdan, tarak	patlamaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
equip	sparrazineł; zinel		
err	moloril	khalat kir	ghletlê
escape	pakhchil, khuys dal	khalāş bu, ravi	‘réqlé (<i>or</i>) khlişlé
escort (<i>n.</i>)	oughegits, hedevortq		
escort (<i>v.</i>)	oughegtsil	himāyat kir	mḥūmélé
evacuate	tadargel, barbel	hélān	shwéqlé
evening	irigoun	évar, hingūr	‘āserta
every	amen mi, amen meg	hammi, har	kull
everything	amen inch	hammi tesht	kull mindi
everywhere	amenoureq	har ‘arda	kull dūka
examine (<i>facts, v.</i>)	qnnel	fahş kir, qanj dit	fḥeşlé, mpū- teshlé
except	patsi	illa, magar	illa
excuse (<i>v.</i>)	nerel	hijjah, gāzin	ḥūjta
exercise (<i>n.</i>)	marzanq	garrāndin, tā- lim kir	jūrāba, isti‘māl
explain	patsatrel	tafsīr kir, hāl gōtin	mpūsheqlé
explode (<i>trans.</i>)	baytetsnel	āgir dā	mushqillé nūra
explode (<i>intrans.</i>)	baytil	āgir girt, taqāndin	shqillé nūra

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
explosion	infijār	infijār	patlama
exposed	ma'rūdh	ma'rūz	ma'rūz
ewe	na'jah	mādeh mīsh	dishi-qoyūn
eye	'ain (<i>dual.</i> 'ainain, <i>pl.</i> 'uyūn)	chashm	göz
face	wajh (<i>pl.</i> wujūh)	rūi, šūrat	yuz
faithful	amīn, sādīq	wafādār	sādīq, doghrū
fall	saqat, yasquṭ	uftādan, uft	düşmék
family	'ā'ilah	ahl-i-khāneh	familya, év, choluq chojuq- lar
famous	mashhūr	mashhūr, nāmdār	méshhūr
fanatical	muta'aṣṣib	muta'aṣṣib	muta'assib
far	ba'id	dūr	uzaq
farm	mazra'ah	mazra'	chiflik
farrier	na'al	na'l-band	na'l-band, bai- tār (<i>vet.</i>)
fat	samīn	farbeh	sémiz, (man) shishman
father	ab	pidar	bābā, pédér
fear (<i>v.</i>)	khāf, yakhāf	tarsīdan, tars	qorqmaq
February	Shubāt	Shubāt	Shubāt
ferry (<i>n.</i>)	ma'bar	ma'bar, guzar-gāh	géchid yére
fetch	jā bi-, yajī bi-	āwurdan, ār,	gétir
fever	ḥumma	tab	sitma
field	ḥaql, mazra'ah	chaman	tarla
fight (<i>v.</i>)	qātal, yuqātil	jang kardan, kun	muhārébé ét- mék
fight (<i>n.</i>)	qitāl	jang	ghavgha, mu- hārébé
fill	mala, yamla	pur kardan, kun	doldurmaq
filly	muhrah	mādeh kurreh	qisraq tāi

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
explosion	baytiun		
exposed	nshavag, yen- thaga(vdanki, yevaln)	pésh	qam (<i>prep.</i>) nī- shan tā
ewe	maqi, vochkhar	meh	erba, wāna
eye	achq	chāv	aīna
face	yeres	rū, damuchāv	pātha
faithful	havadarim	rāst	amīn
fall	ihnal	ketin	npillé
family	undaniq	khān	baitha
famous	hrrchagavor, anvani	mashhūr, khu- dān nāv	mushhūr
fanatical	molerrant	muta‘aṣṣib	muta‘aṣṣib
far	herrou	dūr	raḥūqa
farm	akarag	mazra‘ah	zrōta
farrier	baydarr	na‘alband	na‘alband
fat	ker, kiroug	qalāo, wīz	qshīta, shamīna
father	hayr	bāb	bābā
fear (<i>v.</i>)	vakhnal	tersīn	zdélé
February	Pedrvār	Sibāṭ	Eshwaṭ
ferry (<i>n.</i>)	navag, last, kedi mīus goghmīn antsnelou	gāmī, kalak	gamiya, qāyegh
fetch	perel, danel	inānd	mūthélé
fever	dent, jerm	tā	shātha
field	tashd, dasht,	dasht, chamm	chamma, ḥaqla
fight (<i>v.</i>)	grrvel, bader- azmel	sharr kir	éwedhlé sharré
fight (<i>n.</i>)	grriv	sharr, jang	sharré
fill	ltsnel	tezhi kir, purr kir	mlélé
filly	mdroug (tzi)	jūānī	mūhertha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
find	wajad, yajid	yāftan, yāb	bulmaq
finger	işba' (<i>pl.</i> aşābi')	angusht	parmaq
fire-place	mauqad	bukhārī	ojaq
fire-wood	ḥaṭab	hīzam	odun
firing line	aş-şaff al-auwal	şaff-i-auwal	atêş yére
firm	thābit	ustuwār, pāya- dār, muh- kam	siqi
fish (<i>n.</i>)	samak	māhī	baleq
flag	'alam (<i>pl.</i> a'lām)	bairaq	bairaq
flat	musatṭah	hamwār, mu- satṭah	duz, yase
flea	burghūth (<i>pl.</i> barāghīth)	kak	pîré
flee	harab, yahrub	gurikhtan, guriz	qachmaq
fleet	uşṭul	jihāzāt-i-jangī	donanma
flesh	lahm	gūsht	ét
flock (<i>n.</i>)	qaṭī'	galleh	sürü
floor	arḥīyah	zamīn	dushémé, dabān
flour	ṭahīn	ārd	ün
flower	zahr (<i>pl.</i> zu- hūr)	gul	chichék
fly (<i>n.</i>)	ḏhubābah (<i>pl.</i> ḏhubāb)	magas	sinék
fly (<i>v.</i>)	ṭār, yaṭīr	parīdan, par	üchmaq
fog	ḏhabāb	meh	duman, sis, pus
follow	tabi', yatba'	'aqab raftan, rau	ta'qīb étmék
food	ṭa'am	khūrāk	yéyéjék, yémék
foot	qadam	qadam, pā	ayaq (on foot, yayan)
footpath	maslak	rāh-i-kūchak	méslek

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
find	kdnel	dīt, paidā kir	khzélé
finger	mad	tili, amust	šūbéta
fire-place	varraran	bikherī	bikhériyé
fire-wood	varrelapayd	hizh, chilka, dār	qaisé, ḥaṭab
firing line	gragi sahman	ardé sharr	dūktha dsharré
firm	amour, bind	zakhm, rraq, qawī	khailāna
fish (<i>n.</i>)	tzoug	māšī	nūnta
flag	troshag	bairaq	bairaq
flat	dapag, harth	dasht, sāwī	shṭīḥa
flea	lou	kaich	perṭéna
flee (<i>v.</i>)	pakhil	ravī	‘reqlé
fleet	navadorm, dormigh		
flesh	mis	gōsht	peşra
flock (<i>n.</i>)	hod	tarsh, gārān	tarsha
floor	hadag	‘ard	ar’a
flour	aliur	ār, ārd	ṭkhūna
flower	dzaghig	gul	warda
fly (<i>n.</i>)	janj	maish, mūz	didwa
fly (<i>v.</i>)	trrchil, trril	ferrīn	ṭéré
fog	mshoush, mar- rakhough	mīzh, tam	khépūtha
follow	hedevel	legal (<i>or</i>) lepa hātin	izellé bathré
food	snount, gera- gour	khwārin, tesht	ikhāla
foot	vodq	pé	aqla
footpath	shavigh		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
for—	li-	barāyi	-ichin (<i>following word</i>)
for me	lī	barāyi-man	benim-ichin
for thee	lak	barāyi-tū	senin-ichin
for him	lahu	barāyi-ū	ānin-ichin
for her	lahā	barāyi-ū	ānin-ichin
for us	lanā	barāyi-mā	bizim-ichin
for you	lakum	barāyi-shumā	sizin-ichin
for them	lahum	barāyi-īshān	ānlar-ichin
forbid	naha, yanha	qadaghan, qadagh or man'kardan, kun	yasāq étmék
ford (n.)	makhādhah	guzār-gāh	géchid
forecastle			gémi bashe qamarase
forest	ghābah	jangal, bisheh	ormān
forget	nasi, yansa	farāmūsh kardan, kun	onūtmaq
forgive	'afa 'an, ya'fu 'an	bakhshīdan, bakhsh	baghishlamaq, 'afv étmék
fork	shaukah	changāl	chatāl
formerly	sābiqan	sābiqā	sābiqā, évvélja
fortifications	hişārāt	hişār-hā	istihkyāmāt
fortify	haşşan, yu- haşşin	istihkām dādan, deh	istihkyām étnék
fortunate	sa'id	nik-bakht	bakhtyār
fowl	dajājah	murgh	tawuq
fox	tha'lab (<i>pl.</i> tha'alib	rūbah	tilki
France	Frānsah	Firānseh	Fransa
free (<i>adj.</i>)	hurr, muṭlaq	āzād	sér-bést
Frenchman	Frānsāwi	Frānsāwī	Fransez
fresh	jadīd, raṭīb	tāzeh	tāzé
Friday	Yaum al- jum'ah	Jum'ah	Jum'a
friendly	bi-maḥabbah	dūstāneh	dost

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
for	hamar	bō, li	ṭa, li
for me	intz hamar	bōmîn	ṭālî, qāti
for thee	qez hamar	bōta	ṭālokh, qā- tokh
for him	anor hamar	bōwî	ṭālê, qâtê
for her	anor hamar	bōwî	ṭālah, qātah
for us	mez hamar	bōma	ṭālan
for you	tzez hamar	bōwā	ṭālaukhûn
for them	anontz hamar	bōwān	ṭālaihi
forbid	arkilel	ḥarām kir	muhrimlé
ford (<i>n.</i>)	hegheghad, houn kedi	borr, derbāz	borré
forecastle	verin masn khelats navi		
forest	andarr	ghābah, tarrāsh	ghābah
forget	morrnal	zhbîr chôn	nshélé
forgive	nerel	zhé bhurtin, 'afû kirdin	shweqlé
fork	padarrakagh, chatal	changāl	chengāla
formerly	gankhav	paishîn, barîn	bqamaitha
fortifications	amroutiunq, pert	chapar	chaparé
fortify	amratsnel	istiḥkām kir	muzkhimlé
fortunate	pakhtavor	khudān-bakht	mar gāda
fowl	hav	mirrishk	kthaitha
fox	aghves	rûvî	téla
France	Fransa	Fransa	Faransa
free (<i>adj.</i>)	azad	āza, sarbast	āza
Frenchman	Fransatsi	Faransāwî	Faransāya
fresh	tharm	tāza, nû, tarr	khātha, tarra
Friday	Ourpath	Ainé, Jūmah	Ērūta
friendly	paregamagan	bdōstāhî	bkhūrūtha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
frighten	khaufaw, yu- khaufiw	tarsānīdan, tarsān	qorqutmaq
from—	min	az	-dan (following the noun)
from me	minnī	az man	bén-dén
from thee	minka	az tū	sén-dén
from him	minhu	az ū	ān-dan
from her	minhā	az ū	ān-dan
from us	minnā	az mā	biz-dén
from you	minkum	az shumā	siz-dén
from them	minhum	az ishān	ānlar-dan
frost	jalīd	yakh	qeraghe, don
fruit	thamar, fawākih	mīweh	meivé, yémish
fuel	waqūd, mihrāq	sūkhtanī, hīmeḥ	odun
full	mal'ān	pur	dolu
funnel	madkhanah	dūdakash	baja
fuze (<i>n.</i>)	fatīlah	fatīleh	fetīl
gale	zauba'ah	ṭūfān, bād-i- shadīd	firtina
gallop (<i>v.</i>)	rakadh, yarkudh	chār na'l raftan	durt na'l gitmék
gate	bāb (<i>pl.</i> ab- wāb)	darwāzeh	qapu
gear	ālāt	rakht, asbāb	ālatlar, taqim
gelding	ḥiṣān makḥṣī	bār-gīr, ākhteh	idish āt, bégir
general	amīr, qā'id	sardār	fariq
gentle	laṭīf	narm, mulāyim	mulāyim
German	Almāni	Almānī	Alemān
Germany	Almānyā	Almān	Alemānya
get	ḥaṣṣal, yuḥaṣ- ṣil	yāftan, yāb	almaq, nāil étmék, yétish- mék,
get up (rise)	qām, yaqūm or nahadh, yanhadh	bar khāstan, khīz	qalqmaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
frighten	vakhtsnel	tersāndin	muzdelé
from—	(not in use separately)	zh	min
from me	intzme	zhmin	minni
from thee	kezme	zhtā	minnokh
from him	anke, anorme	zhwī	minnéh
from her	anke, anorme	zhwī	minnah
from us	mezme	zhmā	minnan
from you	tzene	zhwā	minnaukhu
from them	anontsme	zhwān	minnaihi
frost	yeghiam, sarr-namaniq	jamid	jalid, qarazīva
fruit	bdough	méwah	péré
fuel	varreliq		
full	li, letsoun	tizhī, tér	milya
funnel	dzkhneluyz, tzakarr		
fuze (<i>n.</i>)	baythoutsich		
gale	potorig	ṭūfān	karapéch, ṭō-pāna
gallop (<i>v.</i>)	qarrasmpakel	bezāndin	mutrélé
gate	tarbas	dergā, darī	tara
gear	sbasq, gaz-madzq	ālat, khirrū-mirr	ālitiātha
gelding	vortzad (nerqinialsial tzi)	bārgil	bargila
general	zoravar	sar'askar	sar'askar
gentle	azniv	narm, khwash	nīkha
German	Kermanatsi	Almānī	Almnāya
Germany	Kermania	Almānya	Almānya
get	tserrq perel	paidā kirin	mḥūṣellé
get up (rise)	yelnel	rābī	qimlé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
girl	bint, ṣabīyah	dukhtar	qiz
girth	daur al-ḥizām	tang	muhīt
give	a'ṭa, yu'ṭi	dādan, deh	vérmék
give in	istaslam, yastaslim	taslīm shudan, shau	téslim-olmaq
glad	farḥān, masrūr	khush-ḥāl	mémnūn
glass (for drinking)	ka's (<i>pl.</i> ku'ūs)	piyāleh	qadéh
gloves	kufūf	dastkash-hā	éldivén
go— go away	rāh, yarūh <u>dhahab</u> , yadhhab	raftan, rau <i>or</i> rawāneh shudan, shau (gum shau! 'go away! get out!')	gitmék gitmék
go in	dakhal, yad- khul	dākhil shu- dan, shau	ichéri-gitmék, girmék
go out	kharaj, yakh- ruj	bīrūn raftan, rau	chiqmaq
goat	ma'z	buz	kéchi
gold	<u>dhahab</u>	zar, talā	altun
good	jaiyid	khūb	iyi, güzél
goose	wazzah	qāz	qāz
governor's office	dār al- ḥukūmah	maḥall-i-ḥukū- mat	qonaq
grass	hashīsh, 'ushb	giyāh	õt
grateful	shākir	haqq-shinās, shakūr	mütéshékkir
great	'azīm	buzurg	büyük
greatcoat	'abā	bālā pūshī	qapot
green	akhdhar	sabz	yéshil
greet	sallām 'ala, yusallim 'ala	taḥīyeh kar- dan, kun orsa- lām kardan, kun	sélam-vérmék
grey	ashhab	khākistari	qer, gümüşhü
guide (<i>n.</i>)	dalīl	rāhbar	izji, qulawuz

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
girl	aghchig	kich, kanishk	brāta
girth	pog, gab	bartāng	ṭānga
give	dal	dān	iwellé
give in	antznadour linel	taslīm kir	msūlemlé
glad	ourakh	dilkhwash, shād	pṣikha
glass (for drinking)	pazhag	tarār, shūshah	kāsa
gloves	tzerrnots	lapik, shelik	bra'idhātha, lapikkātha
go—	yertal	chōn	izellé
go away	herranal	zhdarva chōn	npiqlé
go in	ners yertal	hātindaré	iwéré
go out	tours yertal	chōnzhdar	npiqlé barāyé
goat	aydz	bizin	ezza
gold	vosgi	zér	déhwa
good	pari	chāka, bāsha, qanj	ṭāwā, randa
goose	sak	qāz, sonā	qāza
governor's office	garravar- chadoun	sarāi	ṣarāi
grass	khot	gīā	gilla
grateful	yerakhtaked	shekerdār	shakāra
great	medz	mazin, gaurā	rrāba
greatcoat	hard verargou	sākō, abā	'abāyah, sākō
green	ganach	shīn, kask	yarūqa
greet	parevel, vogh- chounel	salām dā	drélé shlāma
grey	korsh	spī	khwāra
guide (n.)	arrachnort, oughetsuyts	dalīl, shārazāi	dalīl

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
guide (v.)	hada, yahdi <i>or</i> dall, yadull	rāhnumā'ī, kardan, kun	yol göstermék, delâlet étmék
guilty	mujrim, jāni	muqassir	qabāhatli
gulf	khalij	khalij	körféz
gun (cannon)	madfa' (<i>pl.</i> madāfi')	tūp	top
gunboat	ghānbōt		ghānbōt
hail	barad	tagarg, tagar	dolu
hair	sha'r	mūi	sāch
halt (v.)	waqaf, yaqif	wā' istādan, ist	eilénmék, dūrmaq
hammer (n.)	maṭraqah	chakush	chēkiş
hammer (v.)	daqq, yaduqq	kūbīdan, kūb	chaqmaq
hand	yad (<i>pl. aidi</i>)	dast	él
hand grenade	qumbalat al- yad (<i>pl. qanā- bil al-yad</i>)	khumpare-yi- dast	él-qombarase
hang up	'allaq, yu'alliq	āwīkhtan, āwiz	āsmaq
harbour	mīnā (<i>pl. ma- wāni</i>)	bandar	liman
hard	ṣulb	sakht, sift	sért, qate,
hate (v.)	karih, yakrah	karāhiyat kardan, kun	'adāvét étmék, ikrāh étmék, sévmémék
have—	(<i>pronominal suffix added to preposition 'ind, 'with'</i>)	dāshtan, dār	(<i>pronominal suffix added to the thing possessed, followed by vār</i>)
I have	'indi	dāram	-im vār
thou hast	'indak	dārī	-in vār
he has	'indahu	dārad	-i (<i>or si</i>), vār
she has	'indahā	dārad	-i (<i>or si</i>), vār
we have	'indanā	dārīm	-imiz vār
you have	'indakum	dārīd	-iniz vār
they have	'indahum	dārānd	-léri (<i>or lari</i>), vār
have not	mā 'indi (<i>etc.</i>)	na-dāshtan, na-dār	yōq (<i>used like vār</i>)

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
guide (v.)	arrachnortel	rîā nishān dā	mūkhwélé ūrka
guilty	hantsavor	gūnahkār	gunahkār
gulf	dzots, khors		
gun (cannon)	thntanot	tōp	tōpé
gunboat	thntanotanav		
hail	gargoud	tairk, zīpek	bardha
hair	maz	mū, par	mezzé
halt (v.)	gank arrnel	rāwastan, dainān	mutülé, klélé
hammer (n.)	mourj	chākūch	chākuch
hammer (v.)	tarpnel	daq kir	mdūqīqlé
hand	tzerq	dast	īdha
hand grenade	tzerrqi rroump, rrmpag		
hang up	gakhel	halāwistin, āwiz kir	tlélé
harbour	navahankisd		mīna
hard	gardzr	sakht, rraq	qeshya, sart
hate (v.)	adel	wakī dizhmin girt	snélé
have—	ounenal		
I have	ounim	min haya	ittī. ith lī
thou hast	ounis	ta haya	ittokh
he has	oni	āu haya	itté
she has	oni	āu haya	ittāh
we have	oninq	ma haya	ittan
you have	ouniq	wa haya	ittaukhū
they have	ounin	wān haya	ittāi
have not	ch'ounenal	min nina, &c.	latti

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
have you ?	hal 'indak ?	āyā mī-dārīd ?	-iniz vār-mi ?
hay	'alaf, tibn	giyāh-i-khushk	quru ot
he	hua	ū	o
head	ra's (<i>pl.</i> ru'ūs)	sar	bash
headache	šudā', waja' ra's	dard-i-sar	bash āghrisi
headland	ra's (<i>pl.</i> ru'ūs)	rās	burun
head-quarters	markaz al-qā'id al-'āmm	markaz-i-sipah-sālār	qarārgyāh
healthy	muta'āfi	tandurust, chāgh	saghlam
heap (<i>n.</i>)	kōm	tūdeh	yighin
heap up	kauwam, yukauwim	tūdeh kardan, kun	yighmaq
hear	samī', yasma'	shunīdan, shunau	ishitmék
heart	qalb (<i>pl.</i> qulūb)	dil	yürék, gönül
heat (<i>v.</i>)	sakhkhan, yusakhkhin or aḥma, yuḥmi	garm kardan, kun	ésitmaq, qezdermaq
heat (<i>n.</i>)	ḥarārah	garmā	ḥarārét, sijaq
heavy	thaqīl	sangīn	agher
helm	daffāh	sukkān	dumén
help (<i>v.</i>)	sā'ad, yusā'id	madad dādan, deh	yardem-étmék
help (<i>n.</i>)	musā'adah	yāwarī	yardem
herd	sirb (<i>pl.</i> asrāb)	galleh	sürü
here	hunā	injā	bura, burda
hide (<i>trans.</i>)	akhfa, yukhfi	panhān kar-dan, kun	saqlamaq, gizlémék
hide (<i>intrans.</i>)	ikhtafa, yakh-tafi	panhān shudan, shau	saqlanmaq, gizlénmék
high	'ālī	buland	yüksék
high-road	ṭarīq (<i>pl.</i> ṭu-ruq)	rāh, shāh-rāh	jāddé yol

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
have you ?	ouniq ? ouniq touq ?	ta haya ?	gallō ittokh ?
hay	khod	gīā, kā	tūna
he	an, aniga	ō	āwa
head	kloukh	sar	rēsha
headache	klkhatsav	dardé sar	mara drēsha
headland	sar, saravant	shākh, halāt	rōmta
head-quarters	sbayaguydi vayr, zorad- deghe		
healthy	arroghj	sākh, sāghlam	sāghlam, sākh
heap (n.)	tez, guyd	shkerr	kūmah, shkerra
heap up	tizel, goudagel	sar dā, takwīm kir	mkūwimlé
hear	lsel	behīstin	shmélé
heart	sird	dil	libba
heat (v.)	dagtsnel	garm kir	mūshkhenné
heat (n.)		garm	khemma
heavy	dzanr	girān	yaqūra
helm	gheg		
help (v.)	oknel	hāri dā	‘inné
help (n.)	oknoutiun	hārī, yārī	‘aun
herd	nakhir	gārān, rān	būqra
here	hos, asd	harah, éra	ākha
hide (trans.)	thaqtsunel, dzadzgel	washārtin	mṯshélé
hide (intrans.)	thaqchil, dzadzgvil		ṯshélé
high	partzr	bilind	rrāma
high-road	arahed, arqouni	rīā, shahrī	ūrka

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
high-water	madd al-mā	madd-i-daryā,	méd-di kyāmil, déniz qabar- masi
hill	tall (<i>pl.</i> tulūl)	kūh, tappeh	tépé
hillock	tall ṣaghīr	kūh-i-kūchak	tépéjik
hilly	<u>dhāt</u> tulūl	past u buland	enishli- yoqushu
him	-hu, -hi (<i>suffix</i>)	ū-rā, -ash (<i>suffix</i>)	ona, onu
hinder	mana', yamna'	man' kardan, kun	braqmamaq, mani' olmaq
his	-hu, -hi (<i>suffix</i>)	-i-ū, -ash (<i>suffix</i>)	onun
hit (<i>v.</i>)	aṣāb, yuṣīb	zadan, zan	urmaq
hither	ila hunā	bi-īnjā	būraya
hobbles (<i>n.</i>)	'iqāl	pā-band	
hold (<i>v.</i>)	masak, yam- suk	giriftan, gīr	tūtmaq, yiqala- maq
hold (contain)	ihtawa, yaḥ- tawi	gunjāyish dāshtan, dār	almaq ; <i>to be</i> <i>contained</i> , sighmaq
hold (a posi- tion)	hāma, yuhāmi	nigāh dāshtan, dār	tūtmaq
hold out	taḥammal, yataḥammal	mudāwamat kardan, kun	dayanmaq
hole	naqb (<i>pl.</i> anqāb)	sūrākh	délik
honest	ṣādiq	durust-kār, amīn	doghru
hook	qullāb (<i>pl.</i> qa- lālīb)	qullāb	chéngél
hope (<i>n.</i>)	amal, rajā	umīd	
hope (<i>v.</i>)	raja, yarju	umīd dāshtan, dār	ümid étmék
horse	ḥiṣān	asp	āt
horseshoe	na'l faras	na'l	na'l
hospital	mustashfa	bīmār-khāneh	khasta-khāné

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
high-water	maguntatsou- tium (partzr), chourn partzratsadz		
hill	plour	girik, hardā, chīā	tella
hillock	plrag		
hilly	plrayin	khūdān chīā	qarāj
him	zaniga (<i>accus.</i>) anor (<i>dat.</i>)	au	āwa, h (<i>suffix</i>)
hinder	khapanel, arkelq linel	man' kir	mni'lé
his	anor	wī	diyé, h (<i>suffix</i>)
hit (v.)	zarnel	lédā, lékhest	qihlé
hither	ays degħ	lharā, lérā	lākha
hobbles (n.)	vodnagab (tziou)	kūbā	kitwé
hold (v.)	prnel	girtin	erélé
hold (contain)	barounagel		
hold (a posi- tion)	kravel, ounel		mḥūméle
hold out	timanal, dogal	thabāt kir, dast girt	mṣūbéré, dimlé
hole	dzag	kunā	nūqba
honest	bargeshd	rāst, dīlpāk	kéna
hook	jang, gerr	changāl, qullāf qullāba	
hope (n.)	huys	émūd, hīvī	émūd
hope (v.)	housal	emūd (<i>or</i>) rajā kir	itté (<i>declin.</i>) émūd
horse	tzi	hasp	sūsa
horseshoe	bayd, bayd tziou	na'ī	na'la
hospital	hivantanots	khastakhāna, māristān	khastakhāna

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
hostile	mukhālīf, 'udwāni	dushman	düşmén
hot	ḥarr	garm	sijaq
hour	sā'ah	sā'at	sā'at
house	bait (<i>pl.</i> buyūt)	khāneh	év, khāné
how much	kam, (<i>of price,</i> bi-kam, biash)	chah qadar	né qadar, (<i>of price,</i> qach)
how many	kam	chand	qach tāné
hungry	jā'i', jau'ān	gurasneh	ach
hurry (<i>n.</i>)	'ajalah	'ajaleh	'ajélé
hurry (<i>v.</i>)	asra', yusri'	dast-pācheh shudan, shau	'ajélé étmék
husband	zauj	shauhar	qoja, érkék
I	anā	man	bén
ice	thalj, jalid	yakh	buz
if	in	agar	éyér
ignorant	jāhil	jāhil, nā-dān	jāhil, ma'lū-mātsez
ill	marīdh	nā-khush	khasta, keif-sez
illness	maradh	nā-khushī, bīmārī	khastaliq
impossible	mustahīl	ghair mumkin <i>or</i> mustahīl	ōlmaz, mumkin déyl
imprison	ḥabas, ḥaḥbis	ḥabs kardan, kun	habs étmék
impudent	bilā ḥayā	shūkh, bī-sharm	édébsez, kūs-tākh
in—	fī	dar	-da (<i>suffix</i>)
inconvenient	ghair munāsib	nā-munāsib	mūnāsibétsez, sikendele
increase (<i>trans.</i>)	zād, yazīd	afzūdan, afzā	artirmaq, cho-ghaltmaq
increase (<i>intrans.</i>)	izdād, yazdād	afzūdan, afzā	artmaq, cho-ghaltmaq
India	Bilād al-Hind	Hindustān	Hindustān
Indian	Hindi	Hindī	Hindli
indigestion	tukhmah, sū al-hadh̄m	sū-i-hazm	sū'i hazm

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
hostile	tshnamagan	dizhmen, nayār	dizhmen
hot	daq (water), doth (air)	garm	khamīma
hour	zham	sā'at	sā'ah, shéthā
house	doun	māl, khānī	baitha
how much	vorchap	chand, chiṭof	kma
how many	vorqan, qani	chand, chiṭof	kma
hungry	anothi	bersī	kpīna
hurry (<i>n.</i>)	shdab, shoud	lazī, 'ajalah	'ajalah
hurry (<i>v.</i>)	pouthal, shdabel	lazī (<i>or</i>) 'ajalah kir	mqlqillé
husband	amousin	mér, shū	gaura
I	yes	az, min	āna
ice	sarouts, sarr	bafr, sāhul	talga
if	yethe	agar, haka	in
ignorant	dked, anous	nazān	nazānī, jāhil
ill	hivant	nasākh	kriha
illness	hivandoutiun	nasākhī, ésh	kurhāna
impossible	angareli	nābī, nāwū, ghair mumkin	lābarāya
imprison	pandargel	hapis kir, dū- sākh kir	hbeslé
impudent	lirp, anzkam	béhaya	dla nekhpa
in—	i, mech	nīv, nāo	bgav, b (<i>prefix</i>)
inconvenient	anharmar	nā munāsib	la munāsib
increase (<i>trans.</i>)	shadtsnel	zīāda kir	mūzedlé
increase (<i>intrans.</i>)	shadnal	zāīd (<i>or</i>) galak (<i>or</i>) mazin bū	zidlé
India	Hndgastan	Hindustān	Hind
Indian	Hndgagan	Hindī	Hindwāya
indigestion	anmarsoghoutiun		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
infantry	piyādah	sarbāz-i-piyādeh	piyādé 'askér
infectious	mu'di	sārī	bulashir, sārī
inform	akhbar, yukhbir	khabar dādan, deh	bildirmék
in front	quddām, amām	pish	iléri
in front of	quddām, amām	pish-i-	ön (+ <i>suffix</i>) dé
in future	fil-mustaqbil	dar āyandeh	bundan soñra, atida
ink	hibr	murakkab	mürékkéb
inlet	khalij ṣaghīr	khalij-i-kūchak	aghez, boghaz
innocent	barī	bī-gunāh	qabāhatsez, ma'sūm
inside	dākhil	andarūn, dar	ichindé
insult (<i>v.</i>)	ahān, yuhīn	ihāneh kar-dan, kun	haqārat étmék
insult (<i>n.</i>)	ihānah	ihāneh	haqārat
intelligent	'āqil	hūshdār, 'āqil	'aqlli
intend	arād, yurīd	niyyat kardan, kun	niyyét (+ <i>suffix</i>) vār
interpret	tarjam, yutar-jim	tarjumeh kardan, kun	térjumé étmék
interpreter	tarjumān	mutarjim	térjumān
into	fī, ila	dar dākhil	ichiné
invent	ikhtara', yakh-tari'	ikhtirā' namūdan, numā	ijād étmék
invite	da'a, yad'u or 'azam, ya'zim	da'wat kardan, da'vét étmék kun or mih-mān kardan, kun	
iron (<i>n.</i>)	hadīd	āhan	démir
iron (<i>adj.</i>)	hadīdi	āhanīn	démirdén
irrigate	asqa, yusqi	āb dādan, deh	sūlamaq
island	jazīrah (<i>pl.</i> jazā'ir)	jazīreh	āda

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
infantry	hedevag, hede- vagazor	payāda	paiyāda
infectious	varagieh	sārī	maṭepiāna, sārī
inform	imatsnel	khabar dā	mukhbéré
in front	arrchev	péshîn	qamāya
in front of	arrchev	pésh	qam
in future	abakayin	pāshé	bzamna d'āthé
ink	melan	hobér, mūraken	huber
inlet	moudq, khorsb		
innocent	anmegh	bégunā, bé- quşūr	kéna, dla gnahā
inside	i nersn, nersn	nīv, nāo	gawāyé
insult (<i>v.</i>)	anarkel, nakhadel	khabarr gōt	mşū'éré
insult (<i>n.</i>)	nakhading	dizhmināi, khabarr	şa'óre
intelligent	oushim, khelatsi	'āqil, tezhfām	'āqil, haunāna
intend	mdatrivil, gamenal	khwāst, ma- rām kir	b'élé
interpret	tarkmanel	terzumānī kir	mpūshiqlé
interpreter	tarkman	tarjumān	tarjamān
into	i, i nerks	nīv, la	b. l. (<i>prefix</i>)
invent	hnarel	dīt	khzélé, ewedhlé ikhtirā'
invite	hravirel	dāwat kir, gāzī kir	mkuremlé, qrélé
iron (<i>n.</i>)	yergat	āsin	prezla
iron (<i>adj.</i>)	yergatia		
irrigate	vorrokel	āv dā	mūshqélé
island	gghzi	jazīrah	jazīrah

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
is there ?	hal ?	hast ?	bulunur-mu ? vār-mi ?
it	-hu, -hi, -hā (<i>suffix</i>)	ān	o
its	-hu, -hi, -hā (<i>suffix</i>)	-i-ān (<i>suffix</i>)	onun
jackal	wāwī (<i>pl.</i> wāwī-yah)	shughāl	chagāl
jam	murabba	murabba	réchél, tattle
January	Kānūn ath-thāni	Kānūn-as-sānī	Kyānūn-i-sāni
jetty	rasif, musan-nāyah	iskaleh	iskélé
Jew	Yahūdi (<i>pl.</i> Yahūd)	Yahūdī	Yahūdi
journey	safar	safar	séfér, yoljuluq
jug	ibriq	āftābeh, kūzeh	désti
July	Tammūz	Tammūz	Témmūz
jump (<i>v.</i>)	qafaz, yaqfiz	jastan, jeh	atlamaq
June	Hazīrān	Hazīrān	Hazīrān
jungle	ghābah	jāngal, bīsheh	ormān
justice	inşāf, 'adl	inşāf, 'adl	doghruluq, huqūq
keel	qā'idat al-markab		omurgha
keep	ḥafiz, yahfaz	nigāh dāshtan, saqlamaq	
kettle	kitri, ghal-lāyah	dār āb-garm-kun, kitri	qazan, ibriq
key	miftāḥ	kilid	anakhtar
kick (<i>v.</i>)	rafas, yarfus	lakad zadan, zan	tépmék, tékmé atmaq
kid	jadyū	buzghāleh	oghlaq
kill	qatal, yaqtul	kushtan, kush	öldürmék, késmék
kind (<i>adj.</i>)	mun'im, ḥalim	mihrabān	iyi, insāniyétli
kind (<i>n.</i>)	jins (<i>pl.</i> ajnās)	nau'	név, turlu
king	malik (<i>pl.</i> mulūk)	shāh	qral

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
is there?	ga artiog ?	haya ?	gallo ith ?
it	ayn	āu	āwa, āya
its	iur	wī (<i>suffix</i>)	éh, āh (<i>suffix</i>)
jackal	shnakayl	chaqāl	wāwī, tōritha
jam	jam, mourabā	murabba	murabba
January	Hounvar	Kānūné sānī	Kānun kharāya
jetty	navamaduyts	askalah	askalah
Jew	Hria	Juhī	Hudhāya
journey	janportoutiun	safar	safar
jug	gouzh	ibrīq, āvtān	talma, danta
July	Houlis	Tammūz	Tāmuz
jump (<i>v.</i>)	tsadgel, vosdnoul	bānz dā, jenqīn	shwéré
June	Hounis	Khezirān	Hzirān
jungle	andarr	ghābah, jangal	ghābah, tar- rāshé
justice	artaroutiun	‘adālat	kénūtha, inšāf
keel	kok, hadag navi		
keep	bahel	girtin	nṭéré
kettle	san	qāzān, tenjūr	destitha, maqlé
key	panali	kilīla	qdhīla
kick (<i>v.</i>)	qatsi dal, aqatsel	pé lé dān	mkhélé rapsé
kid	oul	kār	gidhya
kill	spanel	kūshṭin	qṭillé
kind (<i>adj.</i>)	pari	dilsōz, hebbī	mrahmāna
kind (<i>n.</i>)	desag	jins	ginsa
king	takavor	sultān, khum- kār	malka

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
kingdom	mamlakah (<i>pl.</i> mamālik)	mamlakat	mémlékét
kitchen	maṭbakh	āshpaz-khāneh	matbakh, āsh- khāné
knee	rukbah	zānū	diz
knife	sikkīn (<i>pl.</i> sakākīn)	chāqū, kārd	bichaq
knot (distance)	mīl (<i>pl.</i> amyāl)	mīl	mīl, déniz mīli
know	'araf, ya'rif	dānistān, dān	bilmék
Kurdistan	Kurdistān	Kurdistān	Kurdistān
lack (<i>v.</i>)	ihtāj ila, yahtāj ila	kam shudan, shau	éksik olmaq, lāzim
lake	buhairah	daryācheh	göl
lamb	ṭālī (<i>pl.</i> ṭulyān)	barreh	quzu
lame	a'raj	lang	topāl (man), aqsiyor (horse)
lamp	sirāj	chirāgh	lampa, qandil
lance	rumh (<i>pl.</i> rimāh)	naizeh	mizrāq
land (<i>n.</i>)	ardh, barr	zamīn	qara, érz
landing party	ṭālī'in al-barr		qaraya cheqan
language	lughah (<i>pl.</i> lughāt)	lughat, zabān	dil, lisān
large	kabīr	buzurg	büyük
last	ākhir	ākhir, wā-pa- sīn	sōn, géchén
late	muta'akhhir, baṭī	dīr	géch
laugh (<i>v.</i>)	dhahik, yadhḥak	khandīdan, khand	gülmeék
launch (<i>n.</i>)	zauraq		
law	qānūn (<i>pl.</i> qawānīn)	qānūn	qānūn
lay (place, put)	wadha', yadha'	guzāshtan, guzār	qomaq, yatirmaq
lazy	kaslān	sust, tambal	témbel
lead (metal <i>adj.</i>)	raṣāṣi	surbī	qurshūn

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
kingdom	takavoroutiun	daulat, mam-lakat	dawelta, mal-kūtha
kitchen	khohanots	maṭbakh, āsh-khānah	maṭbakh
knee	dzoung	zhnū, kōdk, zrānī	birka
knife	tanag, zmeli	kérek	skīna
knot (distance)	mgbon		
know	kidnal	zānin	īdhélé
Kurdistan	Kurdistan	Kurdistān	Kurdistān
lack (<i>v.</i>)	bagasil, nvazil	bḥauja bū	sniqlé
lake	lij, ljag	baḥr	yāma
lamb	karrn	barkh	barkha
lame	gagh	leng, kullak	shilla
lamp	lapter, lampa	chirā, lampā	lampa
lance	nizag	rūmm, ram	rūmḥa
land (<i>n.</i>)	tsamaq	‘ard	ar’a, yaushāna
landing party	tsamaq elnogh khoump		
language	lezou	zimān, azmān	lishāna
large	khoshor, medz	mazin, gaurā	rāba
last	verchin	pāshé, ākhir	kharrāya
late	oush		
laugh (<i>v.</i>)	khndal	kanī	gkheklé
launch (<i>n.</i>)	shokenavag		
law	orenq	qānūn	qānōna
lay (place, put)	tnel, barrgets-nel	dainānd, hélā	mutulé
lazy	dzuyī	tembal	kislān
lead (metal, <i>adj.</i>)	gabaria	qlā, ziriji, surb	min rišās

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
lead (metal <i>n.</i>)	raṣās	surb	qurshūn
lead (<i>v.</i>)	qād, yaqūd	rāh-numā'ī kardan, kun	gétirmék, iléri düshmék
leak (<i>n.</i>)	naqb, thuqb	sūrākh	délik
lean (<i>adj.</i>)	naḥīf	lāghar	za'if, jiliz
learn	ta'allam, yata'allam	āmūkhtan, āmūz	örénmék
leather	jild	charm, pūst	méshin
leave (<i>v.</i>)	tarak, yatrūk	guzāshtan, guzār	braqmaq, térék étmék
leech	'alaqah (<i>pl.</i> 'alaq), dūdah (<i>pl.</i> dūd)	zālū	sülük
left	shimāl	chap	sol
leg	sāq	pā, sāq	ayaq
lend	daiyan, yudaiyin (mo- ney); a'ār, yu'ir (gene- ral)	qarz dādan, deh or 'āriyeh dādan, deh	udunj vérmék
length	tūl	dirāzī	boi, uzunluq
less	aqall	kamtar	daha āz, -dan āz (<i>suffix</i>)
letter	maktūb (<i>pl.</i> makātīb), risālah (<i>pl.</i> rasā'il)	maktūb, nāmeḥ	méktūb
level (<i>adj.</i>)	sahl (<i>ground</i>), mutasāwi	musatṭah, hamwār	düz
lie (on a bed, &c.)	idhtaja', yadhtaji'	dirāz kashī- dan, kash	yatmaq
lie (to tell a)	kadhab, vakdhib	durūgh guftan, gū	yalān söilémék
lie (<i>n.</i>)	kidhb	durūgh	yalān
lieutenant	mulāzim	mulāzim	mülāzim

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
lead (metal, <i>n.</i>)	gabar (metal), hramanada- routiun, arrachnor- toutium (of army)		riṣāṣ
lead (<i>v.</i>)	varel, arrach- nortel	pésh girtin, rîā nîshân dā	mûkhwélé ûrkha
leak (<i>n.</i>)	jeghqvatsq, dzag	kunā, kunn	nuqba
lean (<i>adj.</i>)	nihar	larr, razhî	daqîqa, za'îf
learn	sorvil	dasgirtin	îleplé
leather	gashi	charm	gilda
leave (<i>v.</i>)	thoghoul	hélân	shweqlé, treklé
leech	dzroug	zûrî, dizrûk	'alaq, zurûwa
left	tzakh	chap	chappé
leg	srounq	pé, sâq	shâqa, aqla
lend	pokh dal, shnorhel	bdain dâ, bqarz dâ	mdüyenné (money); iwellé (general)
length	yergaynoutiun	drézhî	yerkhûtha
less	nvaz	kémter	besht qîṣṣa
letter	namag	kāghad, mektûb	kthāwa
level (<i>adj.</i>)	hart, havasar	rāst	shṭîlha, rāst
lie (on a bed, &c.)	barrgil	rra keutin, ne- westin	shṭeḥlé
lie (to tell a)	sdel, soud khosel	drāu kir	mdugillé
lie (<i>n.</i>)	soud	drāu, drû	dûgla
lieutenant	deghegal		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
life	'umr, ḥayāt	zindagī, ḥayāt	hayāt
life-belt	ḥizām an-najāt	kamarband-i-najāt	yüzméyé makhsūs kémér, jān qurturān kémér
lift	rafa', yarfa'	bar dāshtan, dār	qaldirmaq
light (of weight)	khafif	subuk	khafif
lighter	dūbah		ma'ūna
lights	anwār	chirāgh	qandiller, fénérler
limit	ḥadd (<i>pl.</i> ḥudūd)	ḥadd	hadd, kénār
limp (<i>v.</i>)	'araj, ya'raj	langīdan, lang	topallamaq
line	khaṭṭ (<i>pl.</i> khuṭūt)	satr	khatt, chizgi
lip	shafah (<i>dual.</i> shafatain)	lab	dudāq
listen	aşgha ila, yuşghī ila <i>or</i> sami', yasma'	gūsh dādan, deh	dinlémék
little (<i>adv.</i>)	qalīlan	kam	az
little(quantity)	qalīl	andak, kam	küçük, az
live	'āsh, ya'īsh	zindagānī kardan, kun	yashamaq
live (<i>i.e.</i> dwell)	sakan, yaskun	manzil dāsh-tan, dār	oturmaq, muqīm olmaq
lively	nashīṭ	khush ṭab'	janle
liver	kabid	jigar	qara-jiger
load (<i>v.</i>)	ḥammal, yuḥammil	bār kardan, kun	yüklémék
load (<i>n.</i>)	himl	bār	yük, hamulé
load (a gun)	'ammar, yu'ammir	pur kardan, kun	doldurmaq
lock (<i>n.</i>)	qufl	qufl	kilid

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
life	gianq	zhi, 'umr	khāyē
life-belt	gensakodi		
lift	partsratsnel, grel	helānin, bar girtin	muremlé
light (of weight)	thethev	sūk, sevekk	qalūla
lighter	lasd, navag perrnagir		
lights	jrak	rūhnāi, rozhnāi béhra	
limit	sahman	ḥadd, senūr	ḥadd, tkhūma
limp (v.)	gaghal	kulak bu, shil bu	mkūleklé
line	kidz	réz	réza
lip	shourtn (<i>pl.</i> shrtounq)	lév, liw	siptha
listen	lsei	gūhdārin,	mūṣithlé
little (<i>adv.</i>)	sagav	hendek, pe- chak	zōra
little(quantity) live	sagavalhiv abril	zhīn	qiṣṣa khélé
live (i.e. dwell)	pnagil	manzil kir, sā- kin bū	skenné
lively	gaydarr, arrayk	chaspān	kashshīra
liver	liart	jerk	kauda
load (v)	perrtsnel	bār kir	muṭenné
load (n.)	perr	bār	téna
load (a gun)	ltsnel	girtin, darmān da	mdūrmenné
lock (n.)	paganq	qifi	qifla

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
lock (v.)	qaffal, yuqaffil	qufl zadan, zan	kilidlémék
locust	jarād	malakh	chékirgé
log	qurmah	chüb	odun
log (of ship)	barnāmaj	rüz-nāme-yi- kashtī	jurnal
long	ṭawīl	dirāz	uzun
look at	naẓar ila, yanẓur ila	nigāh kardan, kun	baqmaq
look-out (n.)	ḥāris	nigāh bān	vārda nōbétjisi
loot (n.)	nahb, ghanī- mah	ghārat, yaghmā	yaghmā, ghanimét
lose	faqad, yafqid	gum kardan, kun	ghāib étmék
loss	khasārah (pl. khasā'ir)	ziyān	zarar, zayāt
louse	qaml	shipish	bit
low	wāṭi	past	alchaq
low-water	jazr al-mā	jazr-i-daryā	déniz jézri, dé- niz chékilmasi
magazine (powder)	makhzan al- bārūd	makhzan-i- bārūd	bārūt makh- zane, jéb-khāné
maize	dhurah	zurrah	misr boghdayi, dāri
major	bimbāshi	sarhang	bimbāshi
make	ṣana', yaṣna'	sākhtan, sāz	yapmaq
man	rajul (pl. rijāl)	mard	adam
map	kharīṭah	kharīṭeh, naqsheh	kharīta
March	Adhār, Mārs	Farwardīn, Azār	Mart
march (v.)	zaḥaf, yazḥaf or masha, yamshi	kūchidan, kūch	yörümék
mare	faras	mādiyān	quesraq
mark (n.)	'alāmah (pl. 'alāmāt)	nishān, 'alāmat	nishān

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
lock (v.)	pagel, goghpel	qifl kir	qfellé, ghleqlé
locust	morekh	kula, chakerjik	qamša
log	dzarri gojgh, gojgh	qōrma, dār	qorma
log (of ship)	navabedi ora- kir		
long	yergar	derézh	yarikha
look at	nael, tidel	fakeriān, baré- khwa dā	ntéré, khéré ill
look-out (n.)	shrchated, ted navi	pāswān, hāris	nātōra
loot (n.)	avar, gogho- boud	tālān	néhba
lose	gortsnel, gorousanel	berzā (or) hindā kir	msūkéré, khşéré
loss	gorousd	zarar	zarar, kheşārah
louse	vochil	spéh	qalma
low	tsadzr	khwār, kūr	kbétya, kirya
low-water	chri tsadznaln, deghadvou- tiun		
magazine (powder)	mtheranots varrotaran	makhzané bārūdé	makhzan dbārud
maize	ekiptatsoren	zūrat	<u>dhūra</u>
major	hazarabed, major	bimbāshī	bimbāshī
make	unel, shinel	chai kir	ewedhlé
man	mart	merōv, piāō	nāsha
map	qardez		
March	Mard	Āzār	Ādhar
march (v.)	chwel, untha- nal, qalel	chōn	rkhishlé
mare	zampig	mahīn, māin	sūsta
mark (n)	nshan	nīshān	nīshan

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
market	sūq	bāzār	charshi, pāzār
marsh	mustanqa', haur (<i>pl.</i> ahwār)	khalāb, waḥal	balcheq, bataqliq
mast	ṣāriyah	sutūn-i-jahāz	dirék
master	maula, saiyid	āqā	éfendi
matches	kibrīt	kibrīt	kibrīt
May	Aiyār, Māyū	Aiyār	Māyis
me	-ī, -nī (<i>suffix</i>)	marā	bēni, bana (to me)
mealies	idhrah		misr bogh- dayi
mean (<i>v.</i>)	'ana, ya'ni	ma'nī dāshtan, dār	né démék
measure (<i>v.</i>)	qās, yaqīs	paimūdan, paimā	ülchmék
measure (<i>n.</i>)	miqyās, tūl	miqyās	ülehu
meat	laḥm	gūsh	ét
medicine	dawā	dawā	'ilāj
meet	lāqa, yulāqi	mulāqāt kar- dan, kun	rāst gélmék, bulushmaq
melted butter	duhn	raughan	eridilmish saiyaghe
mend	ṣallah, yuṣalliḥ	marammat kardan, kun or durust kardan, kun	ta'mir étmék
merchant	tājir (<i>pl.</i> tujjār)	tājir	tājir
metal	ma'din (<i>pl.</i> ma'ādin)	ma'dan	ma'dén
metalled road	shōṣah, shāri' muzallaṭ	shōṣeh	shōsé
middle	wasat	miyān, wasat	ōrta, mérkéz
mile	mīl (<i>pl.</i> amyāl)	mīl	mīl
military	'askari	nizāmī, 'askarī	'askéri, nizāmi
milk	ḥalīb	shīr	sūt
mill	tāḥūnah	āsyā	déyérmén
millet	dukhn	arzan	dāri

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
market	shouga	sūq	shūqa
marsh	jahij, mor	hez, bésa	waḥla
mast	gaym		
master	varbed	khudān, āgha	stādha, raīs
matches	loutski	kibrīt, sha- khāṭah	shakhāṭé, kibrīt
May	Mayis	Īyār	Īyar
me	zis (<i>accus.</i>), intz (<i>dative</i>)	mi, min	ī (<i>suffix</i>)
mealies	simit, tarm egyptatsoren	zūrat	dhūra
mean (v.)	gamil, midq sunenal	khwast, marām kir	qsidlé
measure (v.)	chapel	pīvīn, qiyās kir	kellé, qeslé
measure (n.)	chap	pīwān, qiyās	kaila, qyāsa
meat	mis	gōsht	pešra
medicine	tegh	darmān, ‘alāj	darmāna
meet	hantibel	rāst hātin, lbar yak bū	khzélé
melted butter	iugh, yegh	rūn	meshkha, du- hāna
mend	norokel, gar- gadel	pīnā or ruq‘at kir, dūrānin	mrūqélé
merchant	vajarragan	bāzīrgān, tujār	tajāra, bāzar- gāna
metal	medagh	mādan	ma‘dan
metalled road	khjoughi		
middle	michin, mech degħ	nīv, naurās	palga
mile	mghon	mīl	mīla
military	zinvoragan	‘askarī	‘askarī
milk	gath	shīr	khelya
mill	aghorīq	āsh	ūrkhé, arkhel
millet	goreg	gāris	gāris, dikhna

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
mine (<i>pron.</i>)	-ī (<i>suffix</i>)	māl-i-man	bénimki
mine (<i>n. explosive</i>)	lughm (<i>pl. alghām</i>)	lagham	laghm
minute	daqīqah (<i>pl. daqā'iq</i>)	daqīqeh	daqīqa
missing	mafqūd	gum shudeh, nāqiş	éksik, ghāib
mix	khalat, yakhliţ	āmikhtan, āmiz	qarishdirmaq
monastery	dair	khānqāh	tékké
Monday	Yaum al-ith-nain	Dūshambeh	Bāzār-irtési
monitor	monitor	monitor	monitor séfinési
month	shahr (<i>pl. ash-hur</i>)	māh	āi
moon	qamar	māh	āi, mahitāb
more	akthar	ziyādtar	ziyādé, dahā
morning	şabāh	şubh	sabāh
mosquito	ba'ūd <h>h</h> ah	pashsheh	sivri sinék
mother	umm	mādar	ana, vālidé
mountain	jabal (<i>pl. jibāl</i>)	kūh	dāgh
mountain-range	silsilat jibāl	kūhistān	dāgh silsilési, sira dāghlar
mouth	fam	dahan	aghz
mouth (of river)	fam an-nahr	dahaneh	(irmaq) aghzi, achiq
move (<i>trans.</i>)	harrak, yuħar-rik	tahrík kardan, kun	naql étmék
move (<i>intrans.</i>)	taħharrak, yata-harrak	ħarakat kar-dan, kun	qimildanmaq
much (<i>adj.</i>)	kathīr	bisyār	choq
much (<i>adv.</i>)	kathīran	khailī	choq
mud	waħl	gil	chamur
muddy	muwahħal	gil-ālūd	chamurli

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
mine (<i>pron.</i>)	ims, imins	yāmin, émin	dī'i
mine (<i>n. ex-</i> <i>plosive</i>)	agan		
minute	robe, vargian	daqiqah	daqiqah
missing	gorsvadz	hindā bū	msūkra
mix	kharrnel	taik dā, khalat kir	khletlé
monastery	vanq, menastan	dér	daira
Monday	Yergoushapti	Dūshambah	Trūshāba
monitor	aztarar		
month	amis	haiv, mäh	yarkha
moon	lousin	mäh, haiv, mōng	séhra
more	aveli	galakter, peterr	besk kabīra
morning	arravod	ṣubahī, subā	qadamta, be- ṣpāré
mosquito		khépō	bāqa
mother	mayr	dā, dyā	yemma
mountain	lerr	chiā	ṭūra
mountain- range	lerrnashgha		
mouth	peran	dav	kemma
mouth (of river)	kedaperan	sarakānī	sarakānī
move (<i>trans.</i>)	sharzhel	takāndin, tāh- rik kir	mḥūriklé
move (<i>intrans.</i>)	sharzhil		
much (<i>adj.</i>)	shad	galak, zōf, zūr	kabīra
much (<i>adv.</i>)	shad, huyzh		
mud	tsekh, dighm	gerrek, herī, qum	ṭīna, waḥla, taqna
muddy	tshekhod		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
mud flats	dihlah, ṭamyū		balchiq
mule	baghl (<i>pl. bi-ghāl</i>)	astar, qātir	qater
muleteer	baghghāl, mukāri	charvadār	qaterji
must	lāzim an	bāyad (<i>impersonal</i>)	-meli, mali (<i>suffix to verbal root</i>), lāzim
mutiny (<i>n.</i>)	‘aṣyān, thaurah	‘aṣyān	‘isyān, tughyān
mutton	laḥm dhāni	gūsht-i-gūsfaṇd	qoyun éti
my	-ī (<i>suffix</i>)	-i-man, -am (<i>suffix</i>)	bénim, -im (<i>suffix</i>)
nail (iron)	mismār (<i>pl. masāmīr</i>)	mīkh	chivi, mikh
nail (finger)	ẓifr (<i>pl. aẓfār</i>)	nākhun	tirnāq
narrow	dhaiyiq	tang	dār
naval	baḥri	daryā’i, baḥrī	bahri
navigate	qād al-markab, yaqūd al-markab	kashtī rāndan, rān	qapudanliq étmék
navigation	milāḥah, qiyādat al-markab	rāh barī-yi-jahāz	qapudanliq
navy	uṣṭūl, ‘imārah baḥriyah	jahāzāt	donanma
near	qarīb	nazd, nazdik	yaqen
necessary (it is)	wajab, yajib or lazim, yalzam	lāzim ast	lāzim, gérék
neck	raqabah	gardan	boyun
need (<i>v.</i>)	ihtāj ila, yahtāj ila	muhtāj shudan, shau	muhtāj olmaq, istémék
needle	ibrah	sūzan	iyne
neither . . . nor	lā . . . wa-lā	nah . . . nah	né . . . né
net	shabakah	dām	āgh

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
mud flats	dghmayin kedaperan		
mule	chori	éster	kōdhenta, kawedhna
muleteer	choreban	éstervān, qāterchī	qāterchī
must	bedq e	lāzim, garak	lāzim
mutiny (<i>n.</i>)	absdampou- tium	‘ešiān	‘āsiyūtha, mā- rōdhūtha
mutton	vochkhari mis	gōshaté pazz	pišra d’érba
my	im	min (<i>suffix</i>)	ī (<i>suffix</i>), di’ī
nail (iron)	kam, peverr	bizmār	bismāra
nail (finger)	yeghoung	nīnuk	ṭipra
narrow	negh	tang, task, jemik	‘īqa
naval	navayin		
navigate	navargel		
navigation	navargoutiun		
navy	dormigh		
near	mod, merdz- avor	nézīk	qarīwa
necessary (<i>it</i> <i>is</i>)	anhrazhesht e	lāzim, garak	klāzim, kimwā- jib
neck	viz	ustū, hafk, mil	qdhāla
need (<i>v.</i>)	bedq ounenal, garodil	bḥaujāh	sniqlé
needle	asegh	sūzhen, derzī	khmāṭa, mkhāṭa
neither . . . nor	voch . . . yev voch	nā . . . nā	lā . . . wlā
net	ourrgan, tsants	shabāk, dam	shabākah

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
never	abadan	abadan (<i>fol- lowed by nā, not</i>)	hîch (+ <i>nega- tive</i>)
new	jadîd	nau	yéni
newspaper	jarîdah (<i>pl. jarā'id</i>)	rūznāmeḥ	ghazéta
nice	malîḥ	laṭîf, khush	iyi, güzél, tatle
night	lailah	shab	gêjé
no	lā	nā-khair	khair, yoq
noon	zuhr	zuhr	öilén
no one	lā wāḥid	hîch kas	hîch bir kimsé
north	shamāl	shamāl	yildiz, shémāl
northern	shamālî	shamālî	shémālî
nose	anf	dimāgh, bîni	būrūn
nosebag	'alîqah, mikhlāt	tūbreḥ	yém torba-si
not	mā (<i>with verbs</i>), ghair (<i>with adj.</i>)	nā	déyil, mā (<i>with verbs</i>)
not at all	lā lā	hargiz (<i>fol- lowed by ne- gative</i>).	hîch, assla (<i>both followed by ne- gative</i>)
nothing	lā shai	hîch (<i>with negative</i>)	hîch bir shei
not yet	lis-sā' mā (<i>fol- lowed by verb</i>)	tā-bi-ḥāl	daha déyil, henūz déyil
November	Tishrîn ath- thāni	Tishrîn-i-sānî	téshrîn-i-sāni
now	alān.	aknūn, alān	shimdi
nowhere	mā [+ <i>verb</i>] fi aiy makān	hîch jā	hîch bir yérde
number (<i>n.</i>)	'adad	'adad	'aded, miqdār
oar	miqdāf	pārū	kürék
oats	dausar, shūfān	dausar	yulaf
obedient	ṭā'i', muṭî'	muṭî'	itā'atle
obstinate	'anîd	sar-kash, khud-sar	'inādji
October	Tishrîn al- auwal	Tishrîn-i- auwal	Téshrîn-i-évvél

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
never	voch yerpeq, pnav	hîch, abadan	abadan, hîch
new newspaper	nor therth lzakir	nû, nishk gâzétâ	khâtha gâzéta
nice	azniv, qnqoush	bâsh, chāk	randa
night no noon no one north northern nose nosebag	kisher voch ges or voch voq hiosis hiosisayin qith dobrag (tziou snounti)	shav nō, na nîvrō, nîmarō chū kas shimāl difin, qupu juhōr, tūra	lailé lā palgé dyōma chū khā garbya nakhîra 'alîqah, juhorré
not	voch, ch'	nā	lā
not at all	amenevin	qaṭ'an, abadan	qaṭ'an, abadan
nothing	vochinch	chū tesht, hîch chū mindî	
not yet	terr voch, dogavin voch	hêsh nā, hîzhî nā	hêsh lā
November	Noêmper	Teshrîni sâni, pâiz	Tchêrî kharāya
now nowhere	hima, ayzhm voch oureq, voch mi degb	nuhā, istāka bchū jā, bchū ardā	daha bchū dūktha
number (n.) oar oats obedient	thiv thi, thiag varsag hnazant	'adad, azhmār ṭāī', ātî	minyāna muṭī', mshu'- bdha
obstinate	hamarr	kalahishk, 'anîd	ānîd, 'āṣî
October	Hogtemper	Teshrîni auwal	Chêrî qamāya

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
officer	<u>dhābiṭ</u>	ṣāhib- manṣab	zābit
often	mirāran	bārḥā, mukar- raran	choq kerré, choq défa'
oil	zait	roghan	yagh
old (ancient)	'atīq	kohneh	éski, qadīm
old (worn)	bāli	kohneh, far- sūdeh	éski
old man	shā'ib, 'ajūz	pīr	ikhtiyār
old woman	'ajūz	pīreh zan	qoja qāri
omelet	'ijjah, khāgīnah	khāgīneh	qaighana
on	'ala	bālā'ī	ustundé, uzérindé
once, twice, thrice	marrah, mar- ratain, tha- lāth marrāt	yak, dū mar- tabeh, seh martabeh	bir kerré, iki kerré, üç kerré
only (<i>adv.</i>)	faqaṭ	ū bas (<i>a' end</i>)	anjaq, yaleniz
open (<i>adj.</i>)	maftūḥ	kushād, maf- tūḥ, wāz shudeh	achiq
open (<i>v.</i>)	fataḥ, yaftaḥ	kushādan, kushād	achmaq
or	au	yā . . . yā	yā . . . yākhod
order (<i>v.</i>)	amar, ya'mur	farmūdan, farmā	émr étmék, buyūrmaq
order (<i>n.</i>)	amr (<i>pl. awā- mir</i>), nizām	farmān, amr	émr, firmān
our	-nā (<i>suffix</i>)	-i-mā (<i>suffix</i>)	bizim
ours	māl-nā, lanā	māl-i-mā	bizimki
out of	min	bīrūn, az an- darūn	-dan, -dan di- shāri
outpost	qarāwul	qarāwul	iléri qol
outside	khārijan	bīrūn	disharda
oven	tannūr	tannūr	furun
overboard	fil-baḥr	dar āb uftādeh	dénizé dūsh- mūsh

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
officer	sba, zinvara- gan	zābiṭ	zābiṭ
often	hajakh	purrjārān, galak jārā	kabiré gahātha
oil	tzet, iugh	rūné zait	zaitha
old (ancient)	hin	kōhn, 'atīq	atīqa
old (worn)	mashadz	pīra, parpetī	jīqa
old man	dzer	ikhtiār, pīr	sāwa
old woman	barrav	pīrazhin	sauta
omelet	tzvatsegh		
on	i vera, vra	lsar, labān	elled, l'él
once, twice, thrice	mi ankam, yergou an- kam, yereq ankam	jārak, dū jāra, sé jāra	khdha gaha, tetté gahātha, tellath gahā- tha
only (<i>adv.</i>)	miayn, sagayn	bas	bass, faqaṭ
open (<i>adj.</i>)	pats	va, wa	pthīkha
open (<i>v.</i>)	panal	vakirdin	pthékhle
or	gam	yā, yān	au
order (<i>v.</i>)	hramael, badvirel	amr kir, naid da	pqidhlé, mūsélé
order (<i>n.</i>)	hraman, bad- ver	farmān, amr	pugdāna, amr
our	mer	-ma (<i>suffix</i>)	-an (<i>suffix</i>)
ours	mern, merinn	yāma, māléma	diyan)
out of	ardaqa, tours	zh (<i>prefix</i>)	min
outpost	arrachabah (zorq)	péshé 'askaré	qamayūtha d'askar
outside	toursn	derī	barāyé
oven	pourr vra, verev	fūrī, tannūr	tanūra
overboard	naven tours, dzov angial	labahré	bgo yāma

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
owing to, be- cause of	li-ajl	az barāyi	-ichin, -dolayi, sébébilé
ox	baqar	nar gāu	üküz
pack-saddle (camel)	khurj al-jamal	khurjīn-i- shutur	dévé khamūti
pack-saddle (mule)	khurj al-baghl	khurjīn-i-qātir	sémér
pain	waja‘	dard	āghri
Palestine	Filistīn	Filistīn	Filistīn
paper	waraq, qirtās	kāghaz	kyāt
pass (defile)	manfad (<i>pl.</i> manāfid)	tang, gardaneh	boghaz, géchid
passage	mimarr	guzār-gāh	géchid
password	ism al-lailah	ism-i-shah	parola
path	maslak (<i>pl.</i> ma- sālik), darb (<i>pl.</i> durūb)	rāh-i-kūchak	iz, méslék
patrol (<i>n.</i>)	hāris, nātūr	pāsbān	qol
patrol (<i>v.</i>)	hāras, yahrus	pāsbānī kar- dan, kun	dolashmaq
pay (<i>n.</i>)	ujrah, shah- riyah	ujreh, mawā- jib	ma‘āsh
pay (<i>v.</i>)	dafa‘, yadfa‘	adā kardan, kun	parasene vér- mék, ma‘āsh vérmék
peace	shulh	shulh	sulh
pen	qalam	qalam	qalém
pennant	‘alam		filandéré
periscope	periskop		périskop, dürbin
Persia	Bilād al-‘Ajam	Īrān	‘Ajemistān
Persian	‘Ajami, Fārisi	Īrānī	‘Ajemi
people	nās	mardum	khalq, éhāli
pepper	filfil	filfil	bibér

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
owing to, be- cause of	badjarrav	lbar, bō	min sabab
ox	yez	gāh	taura
pack-saddle (camel)	palan, hamed		
pack-saddle (mule)	palan, hamed	kurtān, palān	rashwāna, kur- tāna
pain	tsav	aish, zhān, dard	mar'a
Palestine	Baghesdin	Filistīn	Filliṣṭīn
paper	thoukht	kāghaz	warāqa
pass (defile)	antsakir (per- mit), girj (of mountains)	galī, bōghāz	bōghāz, rāōla galiya
passage	antsq	ré, riā, rābōrī	ūrkhā
password	antsaparr, parōla		
path	shavigh, hedq	rré, riā	ūrkhā
patrol (<i>n.</i>)	bahaban, kis- hertabah	pāsban, naubachī	nāṭōré
patrol (<i>v.</i>)	patrol unel hertabahel	naubah kir	nṭéré
pay (<i>n.</i>)	vjar, vartsq	ḥaq, pārā	ḥaq
pay (<i>v.</i>)	vjarel	ḥaq dā	murzélé, iwellé ḥaq
peace	khaghaghhou- tiun	ṣulḥ	ṣulḥ, shlāma
pen	krich	qalam, khāma	qalāma
pennant	droshag (arrgakh tro- shag navi vra)		
periscope	periscop tidag		
Persia	Barsgastan	‘Ajām, Irān	‘Ajām
Persian	Barsig	‘Ajāmī	‘Ajāmāya
people	zhoghovourt	khalq, mīrōvā	nāshé
pepper	bghbegh	filfil	filfil

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
photograph (<i>n.</i>)	fotogrāf, şūrah	'aks	fotograf
pickaxe	mi'wal	bīl, tīsheh	qazma
picket (<i>n.</i>)	khafar	ṭalāyi'	qaraqol
pier	raşīf, musan- nāyah	iskaleh	iskélé
pig	khinzīr (<i>pl.</i> khanāzīr)	khūk, khinzīr	domüz
pillow	wisādah, makhaddah	mukhaddeh, bālīsh	yasdiq
pilot (<i>n.</i>)	qā'id al-mar- kab	rāh numā (-yi-jahāz)	qélaghuz
pilotage	qiyādah	ujrat-i-kashtī- bānī	qélaghuz üjréti
pincers	kalbah	ambur	késsaj
pistol	ṭabānjah	pīshṭāv	tabānja
place (<i>n.</i>)	makān (<i>pl.</i> amākin)	makān, jā	yér
plain (<i>n.</i>)	ṣaḥrā, maidān	dasht, ṣaḥrā	ova
plant (<i>n.</i>)	nabāt (<i>pl.</i> nabātāt)	nabāt	fidān
plate	ṣaḥn (<i>pl.</i> ṣuhūn)	būshqāb, zarf	tabaq
play (<i>v.</i>)	la'ib, yal'ab	bāzī kardan, kun	oinamaq
pleasant	laṭīf	khush, laṭīf	hosh, léziz
pleased, to be	imbasaṭ, yam- basiṭ	masrūr shu- dan, shau	sévinmék, mémnūn ol- maq
plough (<i>n.</i>)	miḥrāth, fad- dān	shukhm	saban
plunder (<i>v.</i>)	nahab, yan- hab	chāpīdan, chāb <i>or</i> tārāj kardan, kun	yaghma étmék
pony (bag- gage)	ḥiṣān al-ḥaml, kidish	yābū	yük béghire

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
photograph (<i>n.</i>)	lousangar		
pick-axe	mourj	kulāng, māwal	ma'wal, nara
picket (<i>n.</i>)	arrachakound, picket		
pier	navamaduyts	askalah	askalah
pig	khoz	khinzīr, barāz	khezūra barāza
pillow	partz	bālgī, bālif, seringniā	spadītha
pilot (<i>n.</i>)	navoughigh, navavar		qapṭān
pilotage	navavarou- tiun		
pincers	aktsan	māshik, gāzek	kalbtain kalbtīn
pistol	adrjanag, pistol	dabanja	dabanja
place (<i>n.</i>)	degħ, vayr	jā, 'ard	dūktha
plain (<i>n.</i>)	tashd, tash- davayr	dasht, chōl	chōl, maidan dashta
plant (<i>n.</i>)	doung	dār, nabāt	ilāna, gilla
plate	bnag	ṣaḥn, tapsī, 'amān	ṣaḥna
play (<i>v.</i>)	khaghal	bāzīn	mṭū'ellé
pleasant	hajeli	khwash, bkaifa	randa
pleased, to be	koh linel	khwash bū, kaifāwī hāt	psikhlé
plough (<i>n.</i>)	aror	jōt	bdhāna
plunder (<i>v.</i>)	goghobdel	tālān kir, nahb nhiblé kir	
pony (bag- gage)	krast	bargīl	bargil, gidish

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
pontoon	jīsr naqqāl	jīsr	tombaz
pool	birkah, haudh	hauz	hauz
poor	faqīr, miskīn	darvīsh, miskīn	fuqara (<i>sing.</i> faqīr)
pork	laḥm khinzīr	gūsht-i-khūk	domuz éti
port	mīnā (<i>pl.</i> mawānī)	bandar	liman
port (of ship)	jānib al-aisar		gémīnīn iskélé tarafe
hard a-port	ila jānib al- aisar		alabanda iskélé
porthole	shubbāk		lumbar déliyi
post-office	bōstah	pōst-khāneh	posta-khāné
potato	baṭāṭah	sīb-i-zamīn	patātés
pour out	sakab, yaskub	rikhtan, rīz	dökmék
powder (gun-)	bārūd	bārūd	bārūt
praise (<i>v.</i>)	madaḥ, yam- daḥ	sitūdan, sitā	médh étmék
prefer	fadhḍhal, yufadhḍhil	tarjīh dādan, deh	térjīh étmék
prepare	ista'add, yasta'idd	āmūdan, āmā or hāzīr kardan, kun	hāzīrlamaq
pretty	jamīl	khushnumā, qashang	güzél, dīlbér
price	thaman	qīmat	fiyyét
prison	ḥabs	zindān	habs-khāné
private (soldier)	nafar	nafar	néfér
private (room, &c.)	khuṣūṣī	khuṣūṣī	khusūsi
projectile	qadhīfah (<i>pl.</i> qadhā'if)	khumpareh	mérmī

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
pontoon	pontoun, nava- gamoureh	pṛt, jīsr, kuprī	gishra, jesr
pool	ljag	bōrr, birkah, ḥauṣ	birké
poor	aghqad	miskīn, faqīr	miskéna
pork	khozi mis	gōshté barāz	pişra dkhu- zūra
port	navahankisd	mīnā	mīna
port (of ship)	navi tzakha- goghm̄n		
hard a-port	ghegn teb tzakh		
porthole	badouhan tntanotits navi		
post-office	namagadoun	postakhāna	postakhāna
potato	patates	patāta, séw'ardé	patāté
pour out	letsnel	lvakhwārené dā-raizhīn	msūreqlē'
powder (gun-)	varrot	bārūd, téz	bārud
praise (v.)	kovel	madiḥ kir	mdihlé
prefer	keratasel	tafzīl kir	mfūṣillé
prepare	badrasdel	paikīnā, ḥāzīr kir	ewedhlé pék, mūḥdhéré
pretty	siroun	chāk, dalāl	jūndāya
price	kin, arzheq	bahā, qīmat	ḥaqq, ṭimé
prison	pant	ḥaps, girtī- khāna	ḥaps
private (soldier)	zinvor	nafar	nafar
private (room, &c.)	arrantzin	khuşūşī	khuşūşī
projectile	ungetsiq	gullā	gunbilta

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
promise (<i>v.</i>)	wa'ad, ya'id	wa'deh dādan, deh	söz vërmék, va'd étmék
propeller	laulab, daulāb	charkh	vaporun per-vanəsi
province	wilāyah	vilāyat	vilāyét
pump (<i>n.</i>)	ṭulumbah	ṭulumbah	tulumba
punish	'āqab, yu'āqib	sazā dādan, deh or mujāzāt dādan, deh	mujāzāt étmék
pursue	tatabba', ya-tatabba' or ta'aqqab, yata'aqqab	ta'aqqub kar-dan, kun	qoghalamaq ta'qib étmék
put	ḥaṭṭ, yaḥuṭṭ or waḍḥa', yaḍḥa'	guzāshtan, guzār	qomaq
puttee	lifāfat ar-rijl	bastan-i-pā	dolaq
quarantine	maḥjar shiḥhi, qarantinah	qaranṭin	qarantina
quarter (<i>v.</i>)	askan, yuskin	manzil dādan, deh	oturtmaq
quay	raṣif	iskaleh	rikhtem, is-kélé
quick	sarī'	zūd	chabuk, téz
quickly	sarī'an	zūd, bi-zūdi	chabuk
quiet	hādi	sākit, ārām	rāhat, ūslū
quilt	liḥāf	liḥāf	yorghān
raft	kalak	kalak	kélék sal
rails	khuṭūṭ ḥadīdiyah	'amūd-hā-yi-rāh-i-āhan	raī
railway	sikkat al-ḥadīd	rāh-i-āhan	démir yol, chemin de fer, trén
railway-station	maḥaṭṭah	maḥaṭṭah	mahatta, istasion
rain (<i>n.</i>)	maṭar	bārān	yaghmūr
ram (<i>v.</i>)	naṭaḥ, yantiḥ	kūbīdan, kūb	basmaq
range	masāfah, mada	āmāj, masāfat	atem

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
promise (<i>v.</i>)	khosdanal	wa'dah kir, qaul dā	mwū'idlé
propeller	vanich, navi bdoudag		
province	nahank	wilāyat	wilāyah
pump (<i>n.</i>)	chrhan	trumbā	ṭrūmbah
punish	badzhel	tarbya dā, pé gahīn	mqūšišlé
pursue	hedabndel, haladzel (enemy)	pésh chō, ravāndī	'réqlé bathré
put		dā nīān	mutūlé
puttee	zankabanag, dzngagab		pasta, shibāqa
quarantine	qarantin	karantīna	karantīna
quarter (<i>v.</i>)	deghavorel, pnagetsnel	manzil dā	mu'méré, mus- kenné
quay	qarap	askalah	askalah
quick	arak, shdab	zū, sevek, gurj	qalūla
quickly	shdabav, shoudov	zū	qalūla
quiet	handard	hādī, sākit	nīkha, hidya
quilt	vermag	lahéf, urghān	lahéfa
raft	lasd	kalak	kalak
rails	tsang, vanta- gabad		
railway	yergatoughi	rīā pāpōré	ūrkhā diprizla
railway- station	gayaran		
rain (<i>n.</i>)	antzrev	bārān	miṭra
ram (<i>v.</i>)	khoy		
range	asparez, michots	hangau, masā- fah	masāfa, qyās

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
rarely	nādiran	nādiran	nādiran
read	qara, yaqra	khāndan, khān	oqumaq
ready	hādhir	āmādeh, hāzir	hāzir
rear	warā	'aqab	géri, arqa
rearguard	mu'akhhkar al-'askar	'aqab-i-lashkar	dumdār
reckless	jasūr, ghair muktarith	bī-parwā, bī-i'tinā	mutéjassir
recruit	'askari jadīd	sarbāz-i-tāzeh	yēni qur'a, 'ajemi néfēr
red	ahmar	qirmiz, surkh	qermeze
refuse (v.)	aba, ya'ba	inkār kardan, kun	istémémék
regiment	ālai, fauj	fauj	ālāi
regret (v.)	asif li- ya'saf li-	afsūs khurdan, khur	té'essuf étmék
regulation	qānūn (<i>pl.</i> qawānīn)	qānūn, qā'ideh	nizām, usūl
reinforcements	madad	madad, qu- shūn-i-tāzeh	imdād, istinādāt
reins	'inān, zimām	'inān	gém qāyishi, dizgin
release (v.)	aṭlaq, yuṭliq	rahānīdan, rahān	salevérmék
reliefs	madad	madad	tébdilāt
remain	baqi, yabqa	māndan, mān	qalmaq, durmaq
remember	tadhakkar, yatadhakkar	yād dashtan, dār	khātirlamaq
repeat	karrar, yukarrir	takrār kardan, kun	tékrār söilémék
report (v.)	qarrar, yuqarrir	iṭtilā' dādan, deh	taqrīr étmék, ishāré étmék, khaber vérmék
report (n.)	taqrīr	iṭtilā'	taqrīrāt

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
rarely	toun-oureq, sagav-oureq	bkémāhī, nā- diran	nādiran, bkém- āūtha
read	gartal	khwāndin, khwīnin	qrélé
ready	badrasd	hāzir	hādhir
rear	hedguys, ye- devn	dūmāhī, lapāshé	lbathra
rearguard	verchabah (zorq)	pāshé 'askaré	kharayūtha d'askar
reckless	anhok	jasūr, bēparwa	jasūr
recruit	norahavaq zorq	'askar nū	nazāma khātha
red	garmir	sōr, āl	smōqa
refuse (v.)	merzhel	qabūl nākir	la qbillé, rfizlé
regiment	zorakount		
regret (v.)	tsavil, apsosal	asaff kir, tengī m'usūflé	
regulation	gark, ganon	qānūn	qānōna
reinforcements	nor uyzher	imdād, hārī	madad
reins	yerasan, santz	lighāu	léghéma
release (v.)	artzagel	āz kir, berdān	ewedhlé āza
reliefs	zoravik, baha- gapokhoutiun zorats	isāi, hār, hāwār hāwar, 'aun	
remain	mnal	māin, rāwastin	pishlé
remember	hishel	labīr hātin	ithélé lbālé, tkhéré
repeat	grgnel	takrār kir	tnélé
report (v.)	lour dal, deghe- gakrel	iqrār kir	ewedhlé iqrār, shidhlé
report (n.)	deghegakir	taqrīr	iqrār, sāhdū- tha

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
reserve (<i>n.</i>)	radif	radîf	rédif, ihtiyât
resistance	muqāwamah, difā'	muqāwameh	muqāvéme
resolute	thābit, 'āzim	bā 'azm	sābit qadém
rest (<i>v.</i>)	istarāh, yastarih	ārāmīdan, ārām	istirāhat ét- mék
restaurant	maţ'am	āshpaz-khāneh	loqanda
result	natijah	natijeh	nétijé
retreat (<i>n.</i>)	taqahqur	'aqab nisha- stan	géri chikilish, rij'at
retreat (<i>v.</i>)	adbar, yudbir	'aqab raftan, rau	géri chikilmék, rij'at étmék
return (<i>v.</i>)	raja', yarji'	bāz āmadan, āi	dönmék, géri gélmék
revolution (revolt)	thaurah	thaureh, haya- jān	téhavvul
revolver	musaddas, warwar	shīsh-lüleh	alti-patlar, révolvér
rheumatism	waja' al-mafā- şil	dard-i-mafāşil	yél
rib	<u>dhil'</u> (<i>pl.</i> <u>dhulū'</u>)	ustukhān-i- pahlū	gaburgha
rice	ruzz	birinj	pirinj
rich	ghanī	tawāngar, mutamauwal	zengin
ride	rakib, yarkab	suwār shudan, shau	binmék, āt ilé gitmék
riding-horse	hişān ar- rukūb	asp-i-suwārī	binék āti, āt
rifle	bunduqiyah	tufang	tufénk
right	yamīn (right hand), muşib (correct)	rāst	doghru (straight) sāgh (right hand)
right away	hālan !	birau ! bis- mi'llāh !	doghrudan- doghruya
right (of direc- tion)	mustaqīm, 'adl	rāst	-é (<i>suffix</i>) yöl

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
reserve (<i>n.</i>)	bahesd, bahes- dazor		
resistance	timatroutiun		zakhmūtha, klāya
resolute	anveher, has- tadamid	sābit, ba'azm	thābit
rest (<i>v.</i>)	hank-stanal	isāi <i>or</i> tanā <i>or</i> askān, bū	nikhlé
restaurant	jasharan	lokanda	lokanda
result	tredevanq, yelq		natīja
retreat (<i>n.</i>)	nahanch	lapisht chōiné	izāla lbathra
retreat (<i>v.</i>)	nahanchel	lapisht chōn	izellé lbathra
return (<i>v.</i>)	veradarrnal	wagariān, dā- hātin	d'éré
revolution (revolt)	heghapokhou- tiun, absdam- poutiun	'aşāwat qarpī- nat	'iṣyān
revolver	vetsharvadzian	warwar	warwar
rheumatism	rhomatism, vosgratsav		
rib	goghq	parsū, parasū	parasūwa
rice	printz	prinj	rizza
rich	harousd	daulamand, zengīn	attīra, daula- mand
ride	tsiavarel hedznel	suwār bū	'rkulé
riding-horse	hedzelatzi	aspé suwārī	sūsa 'draka- wūtha
rifle	hratsan	tufak, tfeng	tfakta
right	ach (right hand) oughigh (straight)	rāst	drest, (hand) yamné
right away	on arrach ! yalla !	harra! birau!	sī qlō'
right (of direc- tion)	aj		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
ripe	nādhij, rā'ij	rasīdeh, pukhteh	ölmüş
river	nahr (<i>pl.</i> anhār)	rūd-khāneh	nēhir, sū
road	ṭarīq (<i>pl.</i> ṭuruq)	rāh	yol
road (camel)	ṭarīq al-jimāl	rāh-i-shutur	dévé yolu
road (mule)	ṭarīq al-bighāl	rāh-i-qātir	qāter yolu
road (metalled)	shāri' muzallaṭ	shōshēh	shōsē
road (unmetalled)	ṭarīq wa'ir	rāh-i-wa'ir	'ādi yol
rock (<i>n.</i>)	ṣakhr (<i>pl.</i> ṣukhūr)	sang	qaya qayali
rocky	ṣakhri, wa'ir	sang-lākh	
roof	saqf	bām	dām
room	ḥujrah	ūtāq	oda
root	aṣl	bīkh	kük
rope	ḥabl (<i>pl.</i> ḥibāl)	rīsmān	ip, hālat (cable)
rotten	fāsid, (smelling) muta'affin	pūsīdeh	chürük
rough	khashin	durusht, zibr	puruzlu, sért dalghali (sea)
round	mudauwar	mudauwar, gird	yuvārlaq, déyirmi
row (<i>v.</i>)	jadḥaf, yajdhuf	pārū zadan, zan	kürék chékmék
ruddy	aḥmar	qirmizī, surkh	qezel
ruins	kharābāt	wairānhā	vīrāné
run	jara, yajri	dawīdan, dau	qoshmaq
rushes	qaṣab	nai	qamesh
Russia	Rūsīyah	Rūs, Urūs	Rūsya
Russian	Rūsi	Rūsi	Moskov, Rūsyāle
sack	kīs	juwāl	turba
sad	ḥazīn	ghamgīn	mükéddér, mahzūn
saddle (<i>n.</i>)	sarj	zīn	éyér

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
ripe	hasoun	gehîa, gahish- tû, chébîa	bshîla
river	ked	āv, rūbār	néhra, shatṭa
road	janabar, oughi jampa	rré, riā, raiga	ūrka
road (camel)	oughdi jampa		
road (mule)	chorii jampa		
road (metalled)	khjoughi, shose		
road (unmetalled)	hasarag jampa		
rock (<i>n.</i>)	zhayrr	bar, sūg, git	képa
rocky	zhayrrayin		
roof	daniq	sarbān, sar- khāné	biqarshé, saqaf
room	seniag	manzal, ōda	ōda, manzal
root	armad	rîh, kok	aşl, qāra
rope	baran, chvan	warîs, bāng	khaula
rotten	ptheadz	raziā, pîs	spîsa, serya
rough	goshd	zbîr	la randa
round	glor	mudauwar, girover, khirr	mudauwar, glōla
row (<i>v.</i>)	thiavarel		
ruddy	garmrorag, garmrakuyin	şôr, qirmizî	smōqa
ruins	averag	kharābah	kharāba
run	vazel	ravî, ling dā	'riqlé
rushes	hartzagmounq, khoyanq	chîqa	qanyé
Russia	Rousia	Urūs, Misqōf	Misqof
Russian	Rousiatsi, Rous	Misqōfî, Urūsî	Misqofāya
sack	barg, dobrag	juwāl, kîsā	kîsa
sad	dkhour	dāmāî, dilşōtî, khamîn	ghbîna
saddle (<i>n.</i>)	thamp	zîn	sarga

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
saddle (v.)	asraj, yusrij	zīn kardan, kun	éyérlémék, éyér vurmaq
saddlebag	khurj	khurjīn	heibé
safe (<i>adj.</i>)	āmin	bi-salāmat	sāgh
sailing-vessel	safinah	kashtī-yi-bādī	yélkén gémisi
sailor	shurā'iyah mallāh	kashtī-bān, mallāh	gémiji
sails	qilā'	bād-bān, shirā'	yélkénlér
salt	milāh	namak	tuz
salute (<i>n.</i>)	taḥiyah, salām	taḥīyeh, salām	selām
salute (<i>v.</i>)	sallam, yusallim	salām kardan, kun	selāmlamaq
sally out (<i>v.</i>)	khāraj 'ala, yakhruj 'ala	khārij shudan, shau	chiqish étmék
same	mithl, nazīr	hamīn, barā- bar	bir, farqsez, 'aini
it is the same	hua bi-'ainihi	hamīn-ast	ikisi bir
this is the same as that	hādha mithl dhāk	īn bā ān yakīst	ikisi bir
sand	raml	rīg	qūm
sandbank	shaṭṭ ramlī	pushte-yi-rīg	sighliq
sandy	ramli	rīgī	qūmlu
Saturday	Yaum as-sabt	Shambeh	Jum'a-értési
saucepan	qidr	dīgcheh	ténjéré
save	anqadh, yunqidh	rahānīdan, rahān or najāt dādan, deh	qurtarmaq
saw (<i>n.</i>)	minshār	arreh	déstéré
say	qāl, yaqūl	guftan, gūi	söilémék, dé- mék
I say	aqūl	mī-gūyam	déyorim
thou sayst	taqūl	mī-gū'i	déyorsin

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
saddle (<i>v.</i>)	thampel, hamedel	zîn kir	msûreglé
saddlebag	bayousag, khourjin	khurjîn	pāshazîn, khurjîn
safe (<i>adj.</i>)	abahov	amîn, panā	amîn, dla darak
sailing vessel	arrakasdanav		
sailor	navasti		
sails	arrakastq		
salt	agh	khwé	melkha
salute (<i>n.</i>)	voghchuyn	salām, selāv	shlāma
salute (<i>v.</i>)	voghchounel	selāv dā	drélé shlāma
sally out (<i>v.</i>)	khoyanal, hartzagel	zhdarvā hāt	npiqlé barāyé
same	nuyn	wak, nazîr	mukhdaigid
it is the same	nuynn e	har au bukh- waya	āwa bigiāné
this is the same as that	jisd ador bes e	au wak awā	ādhi mukh- daigid ādhi
sand	avaz	khîz, raml	khîzé, epra
sandbank	avazap, ava- zathoump		
sandy	avazod		
Saturday	Shapat	Shambā, Shamū	Yauma dshabtha
saucepan	san, aman	qāzān, tanjūra	distitha, qidhra
save	prgel	khalāš kir	mkhulišlé
saw (<i>n.</i>)	sghots	harrek, mashār	masarta, min- shār
say	usel, asel	baizhin, gōtin	iméré
I say	yes g'asem or g'usem	az dabaizhim	kimrin
thou sayst	tou g'ases or g'uses	tū dabaizhé	kimret

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
he says	yaqūl	mī-gūyad	déyor
we say	naqūl	mī-gū'im	déyoriz
you say	taqūlūn	mī-gū'id	déyorsiniz
they say	yaqūlūn	mī-gūyand	déyorlér
I shall say	sa-aqūl	khāham guft	déyéjéyim
I said	qult	guftam	dédim
scarcely	nādiran	bi-dushwārī	nādiran, hé- man, güch hāl ilé
scatter	nathar, yan- thur	pāshīdan, pāsh	dāghitmaq, sachmaq
school	maktab (<i>pl.</i> makātib)	maktab, mad- raseh	méktéb
scissors	miqaṣṣ	miqrāz	maqaṣṣ
scout (<i>n.</i>)	rā'id (<i>pl.</i> ruwwād)	jāsūs	izji
screw (pro- peller)	laulab, daulāb	charkh	vaporun pervānési
sea	baḥr	daryā	déniz
searchlight	nūr barqi	chirāgh-i- barqī	késhf-i-ziyā
season	faṣl	faṣl	mévsim
sea-wall	musannāyah		déniz rikh- témé, dalgha qiran
secret (<i>n.</i>)	sirr (<i>pl.</i> asrār)	sirr, rāz	sirr
secret (<i>adj.</i>)	sirri	sirri	sirr, gizli
secretary	kātib	dabīr, kātib	kyātib, sirr kyātibi (private secretary)

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
he says	an g'ase or g'use	au dabaizhet	kīmer
we say	meng g'asenq or g'usenq	am dabaizhin	kimrōkh
you say	touq g'aseq or g'useq	hūn dabai- zhin	kimrūtūn
they say	anong g'asen or g'usen	wān dabai- zhin	kimrī
I shall say	yes bidi asem or bidi usem	az dabaizhim	bid'amren
I said	yes asetsi or usi	ma gōt	īmērī
scarcely	haziv	nādiran, bkémāhī	nādiran
scatter	tsrvel	blāu kir, wa- rāndin	mburbizlé
school	tbrots	maktab	madrasah
scissors	mgrad	miqāsh	miqqaş
scout (<i>n.</i>)	ted, bahaban	jāsūs	gashōsha
screw (pro- peller)	bdoudag	burghī, charkh	burghī, charkh
sea	dzov	baḥré, daryā	yāma
searchlight	lousakhuyz (parosneren yev naveren artzagvadz khouzargou luys)		
season	yeghanag	faşlé şâlê	shukhlāpa dshāta
sea-wall	dzova-badnesh		
secret (<i>n.</i>)	kaghdniq	sirr, penhānī	rāza
secret (<i>adj.</i>)	kaghdni		
secretary	qartoughar, krakir	kātib	kātiba

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
secretly	sirri, makh-fiyan	makhfi, panhân	gizli
see	shâf, yashûf <i>or</i> ra'a, yara	didan, bîn	görmek
seek	ṭalab, yaṭlub <i>or</i> fattash, yufattish	justan, jû	aramaq
seize	qabadh 'ala, yaqbīdh 'ala	giriftan, gîr	zabt étmek, tûtmaq, girift étmek
self	nafs (<i>pl.</i> nufûs)	khud, khîsh	kendi
sell	bâ', yabî'	furûkhtan, furûsh	satmaq
semaphore	simafor	ishâreh namâ'î	sémafor
send	arsal, yursil	fristâdan, frist	göndermek, irsâl étmek
sentry	ghafir (<i>pl.</i> ghufarâ)	qarâwul, pâsbân	nöbétji
separate (<i>trans.</i>)	farraq, yufarriq	tafriqeh dan, kun	ayirmaq
September	Ailûl	Mihr-mâh, Ailûl	Eilûl
sergeant	châwûsh	wakîl	châwûsh
servant	khâdim	naukar	hizmétji
serve	khadam, yakhdim	khidmat dan, kun	hizmet étmek, ishini görmek
sew (<i>v.</i>)	khaiyaṭ, yukhaiyiṭ	dûkhtan, dûz	dikmek
sextant	suds dâ'irah	uṣṭurlâb	sextant
shade (<i>n.</i>)	zill	sâyeh	gülgé, sâyé
shake	nafadh, yan-fudh	takân dâdan, deh	sârsmaq

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
secretly	kaghdnapar	bdizî, zhépānî	brāza, bṭushwa
see	desnel	dītin, chāu	khzélé
seek	pnrrel	pāi kir taftîsh kir, pé garriān	mputishlé
seize	prnel	girtin	erélé
self	inqn	khwa, bkhwa	begiān (<i>with pronouns</i>)
sell	dzakhel	ferōhtin, feroshtin	mzūbenné
semaphore	tzaynadar, tzaynapogh (kortzig vorov navabedn g'khosi)		
send	ghrgel, ou- ghargel	henārtin, shāndin	mshūdéré
sentry	bahnort	naubachî	naubachî
separate (<i>trans.</i>)	anchadel, pazhnel	judā or jiā kir, pishirāndin	preshlé
September	Sepdemper	Ailūl	Īlun
sergeant	hisnabed	chāwîsh	chāwîsh
servant	dzarra, sbasa- vor	khulām, nāu- ker	ghulāma, khā- dim
serve	dzarrael, sbasavorel	khizmet kir	khdimlé
sew (<i>v.</i>)	garel	dīrūn, dūrān- din	kheṭlé
sextant	sextant, angiunachap		
shade (<i>n.</i>)	shouk, sdver	sī, keresī	ṭella
shake	tsntsel, sharzhel	takāndin, ju- māndin, we- shāndin	npišlé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
shallow	qīsh, <u>dhahl</u>	pāyāb	sigh
shave (<i>v.</i>)	halaq, yahliq	tirāshidan, tirāsh	trāsh étmék
sheep	kharūf (<i>pl.</i> khirfān)	gūsfand	qoyun
sheet	sharshaf	chādar	charshaf
shell (<i>n.</i>)	qumbulah* (<i>pl.</i> qanābil)	khumpareh	mérmī, qumbara
shell (<i>v.</i>)	rama bil-qanābil, yarmi bil-qanābil	khumpareh an-dākhtan, an-dāz	qumbara atmaq
ship	markab	kashtī, jahāz	séfīné, gémi
shoe (<i>n.</i>)	na'l	kafsh, pīneh	papush, qun-dura
shoe (<i>v.</i>)	na'al, yuna'il	na'l band kar-dan, kun	na'lamaq
shoot	rama, yarmi or qauwas, yuqauwis	gulūleh an-dākhtan, an-dāz or tīr an-dākhtan, andāz	tufénk atmaq
shop	dukkān (<i>pl.</i> dakākīn)	dukkān	dūkyān
shore	sāhil	kinār, sāhil	sāhil, sū kénāre
short	qaşir	kūtāh	qissa
shot	ramyah, itlāq	tīr, gulūleh	qurshun, sachma
shoulder	katif (<i>dual</i> katifain)	dūsh	omuz
shout (<i>v.</i>)	şāh, yaşih	bāng zadan, zan	baghermaq
shovel (<i>n.</i>)	miḥfar	pārū	kürék
show (<i>v.</i>)	aẓhar, yuẓhir	namūdan, numā	göstérmék
shrapnel	shrapnel	shrapnel	shrapnel

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
shallow	dzandzagħ	borr	borré, dūktha dipsa'a
shave (v.)	adzilel	tirāsh kir, kūr kir	gré'lé
sheep	vochkhar	méh, paz	erba
sheet	savan (for bed), therth (for paper)	jājīm, char- chaf	ghatā, jājim
shell (n.)	shell, rroump		gunbilta dtōpé
shell (v.)	shellel, rrmpa- harel		
ship	nav	gamī, markab	markwa
shoe (n.)	goshig	şōl, pélāv, na'l	şāulé, na'la
shoe (v.)	baydel, nalel	na'l kir	mnu'ellé
shoot	kndagaharel, zarnel	āvītin, taqān- din	twéré nīshan
shop	khanout, krbag	dikkān	dikkāna
shore	ap, yezerq	néziké āvé, sā- hīl	siptha dmāya
short	garj	kurt	kerya
shot	harvadz, kndag	şachma, rişās	gunbilta, şach- ma
shoulder	ous, thigounk	mil, pīl	rūsha
shout (v.)	kochel, tsayn dal	dang or hāwār kir, kālin	m'uyitlé, şrekhlé
shovel (n.)	thiag	pārū, hestiv	rōshta, marra
show (v.)	tsuyts dal	nishān dā	mukhzélé, mukhwélé
shrapnel	shrapnel (pegorq bay- thogh kndagi)		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
shut (<i>see</i> close)	sadd, yasudd	bastan, band	qapamaq
sick	marīdh	bīmār, nā-khush	khasta, keifsez
side	jānib	pahlū	yān, jānib
siege	muḥāṣarah	muḥāṣareh	muḥāséré
sight (of gun)	nishān	nishāngāh	nishān-gyāh
signal	ishārah	ishārat	ishārét
silent, to be	sakat, yaskut	khāmūsh shudan, shau <i>or</i> sākit shudan, shau	sésiz olmaq <i>or</i> sukūt olmaq
silting	radm, imtilā	gil-band	qum vé chamur séddi
silver (<i>adj.</i>)	min fidh dhah	nuqrā'i	gümüş
silver (<i>n.</i>)	fidh dhah	nuqreh	gümüş
since	mundhu	tā, az waqti keh	-dan béri (<i>suffix</i>)
sink (<i>trans.</i>)	gharraḡ, yugharriḡ	gharḡ kardan, kun	bātirmaḡ
sink (<i>intrans.</i>)	ghariḡ, yaghraq	gharḡ shudan, shau	bātmaḡ
sister	ukht (<i>pl.</i> akhawāt)	khāhar, hamshīreh	qiz-qardash
sit	jalas, yajlis	nishashtan, nishīn	oturmaq
skilful	māhir	hunarmand, zaring	hünérli
skin (inflated)	qirbah	mashk	sāl, kélék
slaughter (<i>n.</i>)	dhahḡ	kushtār	qirim
slaughter (<i>v.</i>)	dhahabḡ, yadh bah	kushtan, kush	késmék, hélāk étmék
sleep (<i>n.</i>)	naum	khābīdan	üyqū
sleep (<i>v.</i>)	nām, yanām	khābīdan, khāb	üyūmaq
sleeve	kumm (<i>pl.</i> akmām)	āstīn	kol
slow	baṭī	yawāsh	yavāsh

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
shut (<i>see close</i>)	kotsel, pagel	bestîn, kuch- āndin	ghleqlé
sick	hivant	nāsākh, nākh- wosh	krîha
side	goghm	teref, jānib	jānib, dipna
siege	basharoumn	hişār	hişār
sight (of gun)	nshanatsuyts (hratsani)	nîshāngāh sipā	nîshangāh
signal	nshan, aztan- shan	nîshān	nîshan
silent, to be	lrrel, lourr mnal	dav girt, bé- dang bū	shtiqlé
silting	dghmalits	gilbānd	skāra
silver (<i>adj.</i>)	ardzathia		
silver (<i>n.</i>)	ardzath	zîv, zîw	séma
since	horme hede	zhwakht	min
sink (<i>trans.</i>)	souzel, ungghmel		mughriqlé
sink (<i>intrans.</i>)	souzil, ungghmil	dabinda <i>or</i> bin āv chō	ghriqlé
sister	quyr	khushk, khung	khātha
sit	nsdil	rūnishtin	itūlé
skilful	jardar, hmoud	‘āqil, tézhfahm shāṭir, māhir	
skin (inflated)	dig, barg	charm, ziqq	ziqqa
slaughter (<i>n.</i>)	godoradz		nkhāra
slaughter (<i>v.</i>)	godorel, sbanel	kūshtan, zabḥ	nkhéré
sleep (<i>n.</i>)		khawā, khāu	shintha, dmā- kha
sleep (<i>v.</i>)	qnanal	newestin	dmikhlé
sleeve	tezaniq	bāl, hūchik	darpilta, brai- dhātha
slow	gamats	pégirān, ya- wāsh	yaqūra

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
slowly	yawāsh, 'ala mahl	āhisteh	yavāsh
small	ṣaghīr	kūchak	ufaq, kūchük
smaller	aşghar	kūchaktar	daha kūchük
smell (<i>n.</i>)	rā'ihah	bū	qoqū
smell (<i>trans.</i>)	shamm, yashumm	bū kardan, kun	qoqlamaq
smell (to stink)	ta'affan, yata'affan	muta'affin shudan, shau	qoqmaq
smoke (<i>n.</i>)	dukhān	dūd	duman
smoke (<i>v. to- bacco</i>)	sharib ad-duk- hān, yashrab ad-dukhān	tutūn kashī- dan, kash	tütün ichmék
smooth	amlas	şāf, hamwār	düz
snow (<i>n.</i>)	thalj	barf	qār
soap	şābūn	şābūn	sābūn
soft	nā'im	narm	yemushaq
soldier	'askari, jundi	sarbāz	'askér
solid	şalb, matīn	muḡassam	métin, qavi
sometimes	ba'dh al- auqāt, ihyānan	ba'zī auqāt, ahyānan	ba'ze kéré
somewhere	fi makānin mā	yak jā	bir yére, bir yérde
son	ibn	pisar	oghl
song	ghinā (<i>pl.</i> aghāni)	āwāz	türkü, sharqi
soon	'an qarīb	zūd	chabuk, téz
sound (<i>adj.</i>)	sālim	sālim	sāgh, saghlam
sound (noise)	şaut (<i>pl. aşwāt</i>)	şadā	sés
sounding (water)	miqyās al-mā	miqyās	isqandil étmése
soup	shurbah	āb-i-gūsht	chorba
sour	ḡāmidh	turush	ékshi
sour milk	laban	māst	yoghurt
south	janūb	janūb	jénüb, qibla
southern	janūbi	janūbī	jénūbi
spade	mishāt	bīl	bél

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
slowly	gamatsoug	yawāsh ya-wāsh	hédi hédi
small	poqr, manr	bechūk, hūr	zōra
smaller	aveli poqr, poqrakuyñ	bechūkter	besh zōra
smell (<i>n.</i>)	hod	behn, būen	rīkha
smell (<i>trans.</i>)	hododal, hod arnel	behin kir	shqillé rīkha
smell (to stink)	hodil	behin dā	iwellé rīkha
smoke (<i>n.</i>)	dzoukh	dūkāl, dūd	tnāna
smoke (<i>v. to-bacco</i>)	dzkhel	tutun vakh-wārin	shtélé tutun
smooth	harth	sā, hulū	rakikha
snow (<i>n.</i>)	tziun	bafr	talga
soap	sabon	ṣābūn	ṣābun
soft	gagough	narm	chalabī
soldier	zinvor	‘askarī	‘askarī
solid	amour	qāim	matin, zarbāna
sometimes	yerpemn	jāreki, jārjār	khakma ga-hātha
somewhere	oureq, degħ mi	b‘ardak	bekhdha dūk-tha
son	vorti	kurr, zārō	brōna
song	yerk	stirān	zmāra
soon	shoud	zū	qalūla
sound (<i>adj.</i>)	arrogheh	sākh	ṣāghh salim
sound (noise)	tzayn, hnchiun,	dang	qāla
sounding (water)	dzovachapoutiun		
soup	about	shōrba	shōrba
sour	ththou	tersh	khamūṣa
sour milk	madzoun	māst	masta
south	haraf	junūb, qiblat	junūb, taimna
southern	harafayin	ṭarefé qiblaté	
spade	prich, pah	bīal, bér, marr	māwal, rōshta marra

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
spark	sharārah	akhgar, sharāreh	qighiljim
speak	takallam, yatakallam	guftan, gūi	söilémék
specially	khuṣūṣan	khuṣūṣan	bāshlija
speed	sur'ah	sur'at	sür'at
spirits	'araq	'araq	rāqi
spoon	mal'aqah	qāshūq	qāshiq
spring (season)	rabī'	bahār	ilk behār
spring (of water)	'ain mā	chashmeh	punar, cheshmé
spur	mihmāz	mihmīz	mahmuz
squadron (nautical)	dunanmā	daste-yi-kash- tiḥā-yi-jangī	donanma, filo
squall (wind)	nau (<i>pl.</i> anwā)	bād-i-tund	bora
square (<i>adj.</i>)	murabba'	murabba'	durt kushéli
stable	iṣṭabl, akhūr	ṭawīleh	akhur
staircase	daraj	nardbān, palleh	mérdivén
stalks (of millet or maize)	sāq, qaṣab	shākheh	sāplar
stallion	fahl (<i>pl.</i> fuḥūl)	asp-i-nar	aighir, āt
stand (<i>v.</i>)	waqaf, yaqif <i>or</i> qām, yaqūm	istādan, ist	ayaqda dur- maq, dikilmék
star	najm (<i>pl.</i> nujūm)	sitāreh	yildiz
starboard	jānib al-aiman	rāst	sanjaq, yale
hard a-star- board	ila jānib al- aiman		alabanda yale
state (condi- tion)	ḥāl (<i>pl.</i> aḥwāl)	ḥāl	hāl
station (rail- way)	maḥaṭṭah	maḥaṭṭah	mahatta, istasion

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
spark	gaydz	prisk, chrisk, sharāritha pāl	
speak	khosel	gōtin, akhāftin muhkélé	
specially	hadgabes	khuṣūṣan, ga- lagter	khuṣūṣan
speed	arakoutiun	lazi, sur‘at	sur‘ah, qalū- lūtha
spirits	vokelits umpe- liq, oghi	‘araq	‘araq
spoon	ktal	kauchik, hask	maṭamta
spring (season)	karoun	bahār	bahār
spring (of water)	aghpiur	kānī	aina
spur	khthan, mtrag	pishīn	sqāṭa
squadron (nautical)	koumardag, dormigh (of battleship)		
squall (wind)	jich, aghaghag, potorig	bā mazin	karapéch
square (<i>adj.</i>)	qarragousi	chārgōh, mu- rabba‘	murabba‘
stable	akhor, kom	pāga, ākhūr	bikāré
staircase	sandsukh	pilakān, erde- vān salāl	simalta
stalks (of millet or maize)	tsoghoun	shākh, pāl	qōrma
stallion	krasd (mada- gakhantz)	fahl, tamāzalk	fahla
stand (<i>v.</i>)	ganknel	rāwustan	qimlé, klélé
star	asdgh	stār, hassāra	kaukhwa
starboard	arrachagogh navi	rāst	liamné
hard a-star- board	ghegn tebi ach		
state (condi- tion)	vijag	hāl	hāl
station (rail- way)	gayan, gaya- ran		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
steal	saraq, yasruq	duzdīdan, duzd	chālmaq
steam	bukhār	bukhār	duman, bukhār
steamer	markab bu- khārī	kashtī-yi-bu- khārī	vapor
steel (<i>n.</i>)	būlād	pūlād	chélīk
steel (<i>adj.</i>)	min būlād	pūlādī	chélīk
steering-gear	ālat al-idārah		dūmén-ālāte
stem (of ship)	muqaddam al- markab	pīshi-yi-jahāz	gémīnīn bashe
stern	mu'akhkhar al-markab	pusht-i-jahāz	gémīnīn qichi
steward	khādim		qamarot
stick (<i>n.</i>)	'aṣa, qadhīb	chūb-i-dastī	deinék, sōpa
still (<i>adv.</i>)	ilālān	hanūz, tā bi- hāl	dahā, henūz
stirrups	rikāb	rikāb	uzengi
stock (of a gun)	qundaq (<i>pl.</i> qa- nādiq)	kundeh	qundag
stoker	nāri, āṭashji	ādashī	vaporun atēshjisi
stomach	ma'idah	shikam	qaren, mi'dé
stone	hajar	sang	tāsh
stony	hajari	sang-sār	tāshli
stop (<i>intrans.</i>)	waqaf, yaqif	istādan, ist	durmaq
stores	dhakhīrah, dha- khā'ir	zakhīreh	tédārūkyāt, lévāzimāt
storm	zauba'ah	ṭūfān	firtina
stormy	'āṣif	ṭūfānī	firtinali
straight	'adil, mus- taqīm	rāst	doghru
strange	gharīb	gharīb	yabānji, gharīb
strap	sair	tasmeh	qāish
strategy	fann al-ḥarb	fann-i-muḥā- rabeḥ	sévq ul-jeish
straw	tibn	kāh	samān

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
steal	koghnał	dizîn	gnûlê
steam	shoki	bukhâr	bukhâr, hau- hâra
steamer	shokenav		
steel (<i>n.</i>)	boghbad	pûlâ	pôladh
steel (<i>adj.</i>)	boghbadiâ		min pôladh
steering-gear	sharzhich kortziq, aniv		
stem (of ship)	klkhadzayr (navi)		
stern	verchadzayr (navi)		
steward	dndes, sbasavor (navi)	khâdim, khiz- matkâr	ghulâma
stick (<i>n.</i>)	kavazan	dâr, gopâl	qatta
still (<i>adv.</i>)	dagavin	hatta nuhâ	hul dahâ
stirrups	asbantag	auzûm, zengî	rekkêbé
stock (of a gun)	goth (hratsani)	qundâkh	qûndâkha
stoker	navi-gragarar		
stomach	porr, stamox	zik, mâda	ma'dah, kâsa
stone	qar	bar	képa
stony	qarod		
stop (<i>intrans.</i>)	gank arnel	râwustân, sakinîn	klêlé, smikhlê
stores	mtherq lar, theł	zakhîra, anbâr	zakhîra, 'anbar
storm	potorig, mrrig	ţufân, farta- nah	ţâvîa, kara- pêch ţufân
stormy	potorgalits		
straight	shidag, oughigh	drest, râst	drest, 'adil
strange	odar	gharîb	nakhrâya
strap	yeriz, pog	qâish	qâisha
strategy	rrazmakidou- tiun		
straw	hart	kâ, kah	tûna

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
stream	nahr ṣaghīr	jūi	chāi, sū
street	shāri'	khiyābān	soqāq
strength	quwwah	zūr	quvvét
strike	dharab, yadhrib	zadan, zan	vurmaq
strike camp	qala' al-khi- yam, yakhla' al-khiyam	chādirhā kandan, kun	chādirléri qaldirmaq
string	khaiṭ	rīsmān	ip
strong	qawī	qawī	quvvétli
stupid	balīd, aḥmaq	nā-dān	'aqlsez, shashqen
submarine	ghauwāṣah	ghauwāṣeh	tahtu'l-bahr
suddenly	bil-marrah, fuj'atan	nāgāh	āp-ānsez, bir- dén-biré
sugar	sukkar	qand, shakar	shékér
sugarcane	qasab as- sukkar	nai-shakar	shékér qāmishi
suitable	muwāfiq	munāsib	münāsib, laiq
summer	ṣaif	tābistān	yaz
sun	shams	āftāb	günésh
Sunday	Yaum al-aḥad	Yekshambeh	Bāzār-günü
sunrise	ṭulū' ash- shams	ṭulū'-i-āftāb	gün doghusu
sunset	ghurūb ash- shams	ghurūb-i-āftāb	ghurūb, gün batese
supplies	ma'ūnah, ta'- diyah	zakhīreh	lévāzimāt
surgeon	jarrāh	jarrāh	jarrāh
surrender	sallam, yusal-	sipur dan,	téslim étmék
(trans.). See also 'give in'	lim	sipār	
suspected	maznūn	maznūn	shubhéli
sweet	ḥulw, 'adhb (water)	shīrīn	tatle
swim (v.)	sabaḥ, yasbaḥ	shināwarī kar- dan, kun	yüzmék
sword	saif (pl. suyūf)	shamshīr	qilij

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
stream	arrou, vdag	āv, rūbār	néhra, rubāra
street	poghots	kōlān	alōla
strength	uyzh, zorou- tūn	zūr, hāz, quwwat	zakhmūtha
strike	zarnel, khpel		
strike camp	vranel	bār kiriné	maṭ'ōné
string	lar, thel	risī, pat	gdhādha
strong	zoravor	khurṭ, qawī	zakhma
stupid	aboush	bémézh, aḥ- maq	sakhla, aḥmaq
submarine	submarin		
suddenly	hangardz	ghaflatān, zhneshkiwa	shghaflé
sugar	shakar	shakar	shékar
sugarcane	shaqareghek		
suitable	harmar	munāsib, léhā- tin	munāsib, lāiq
summer	amarr	hāvin	qaiṭa
sun	arev	tāv, tāu	shemsha
Sunday	Giragi	Yekshamb	Khaushāba
sunrise	arevadzak	rūhalāt, ṣu- bahī	isāqa dyauma
sunset	arevamoud	khwārāwā, ghurūb	gnāya dyauma
supplies	bashar eghen	zakhīra	zakhīra
surgeon	virapuyzh	jarrāh, ḥakīm	jarrāh
surrender	hantznel	teslīm kir	msulemlé
(<i>trans.</i>). See also 'give in'			
suspected	gasgadzeli	bshubha, bgumān	khū shubha
sweet	anoush	shirīn	ḥalūya
swim (<i>v.</i>)	loghal	malavān bū	ṣkhélé
sword	sour, thour	shīr	saipa

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
Syria	Bilād ash-Shām, Sūriya	Shām	Shām
table	mā'idah	mīz	trébézé, sofrā
tactics	tadābīr al-ḥarb	tadābīr-i-ḥar-bīyeh	tértīb ul-jeish
take	akhadh, ya'khudh	giriftan, gīr	ālmaq
talk (v.)	takallam, yatakallam	ḥarf zadan, zan or guft-u-gū kardan, kun	gonūshmaq
tall	ṭawīl	buland bālā	ūzūn boilu
tame	alif, ahli	dast-āmūz	térbiyé
target	hadaf, nishān	nishān	nishān
taste (v.)	dhāq, yadhūq	chashīdan, chash	tātmaq
tea	shāi	chāi	chāi
teach	'allam, yu'allim or darras, yudar-ris	ta'lim dādan, deh or āmūkhtan, āmūz	örétmék
tear (v.)	mazzaq, yumazziq	pāreh kardan, kun	yertmaq
telegraph (n.)	telegrāf	teleghrāf	télégrāf
telegraph-office	telegrāf-khānah	teleghrāf-khāneh	télégrāf-khāné
telescope	nāzūr	dūrbīn buzurg	dūrbīn
tell	qāl li-, yaqūl li-	guftan, gūf	söilémék
tent	khaimah (pl. khiyam)	khaimeh, chādir	chādir
tent peg	watad (pl. autād)	mīkh	chādir qāzighe
tent rope	ṭanāb (pl. aṭnāb)	rasan, ṭanāb	chādir ipi
than	min	az	-dan (<i>suffix</i>)
thank	shakar, yashkur	shukr kardan, kun	téshékkūr étmék
that (conj.)	ann	ki	ki
that (pron.)	dhālik (fem. tilk)	ān	o, ol

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
Syria	Syria	Shām	Sūrīya, Shām
table	seghan	méz, şifrā	méz, şifra
tactics	rrazmakhagh, tactis		
take	arnel, vertsnel	helgirtin, birin, stāndin	shqillé
talk (<i>v.</i>)	zroutsel, khosel	gōtin, akhāv- tin	muḥkéle
tall	yergayn	drézh	yarikha
tame	undani, undell	kedī, ahlī	kadī, ahlī
target	nshaged, nshan	nīshān	nīshan
taste (<i>v.</i>)	jashagel	ṭām kir	ṭmé'le
tea	chay, they	chāi	chāi
teach	sorvetsnel ousoutsanel	tālim kir, dast dā	muliplé
tear (<i>v.</i>)	badrrel	deryān, bizdān- dīn	jiqlé
telegraph (<i>n.</i>)	herrakir	teleghrāf	téleghrāf
telegraph- office	herrakradoun	teleghrāf- khānah	teléghrāfkhāna
telescope	herratidag	dōrbīn	dorbīna
tell	usel, asel	gōtin, khabar dā	mukhbéré
tent	vran	māl, kūn, chā- dir	kwīna, chāder
tent peg	vranatsits, vrani tsits	senk, mīkh	ṣṭunta
tent rope	vrani lar	bāng, rīst	khaula dek- wīna
than	qan	zh . . . la . .	min
thank	shnorhagal linel	shiker kir	shkére
that (<i>conj.</i>)	the, zi, vor	ki	
that (<i>pron.</i>)	at, ayt, ayn	av, au	āwa

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
thaw (n.)	dhawabān	gudāz-i-yakñ	qārlaren érimési
thee	-ka (<i>fem.</i> -ki)	tu-rā	sana (<i>dat.</i>), séni (<i>accus.</i>)
their	-hum, -him (<i>fem.</i> -hunna, -hinna)	-i-īshān (<i>suffix</i>)	onlaren
theirs	mālhum	māl-i-īshan	onlaren-ki
them	-hum, -him (<i>fem.</i> -hunna, -hinna)	īshān-rā	onlara (<i>dat.</i>), onlare (<i>accus.</i>)
then (at that time)	‘ind dhālik	dar ān waqt	ol vaqet
then (after that)	thumma	ba‘d az ān	ondan sōra
thence	min hunāk	az ānjā	oradan
the other(s)	al-ākhar (<i>pl.</i> al-ākharūn), <i>fem.</i> al-ukhra (<i>pl.</i> al-ukhar)	dīgar, dīgarhā	o biri, o birléri
there	hunāk	ānjā	orada
thermometer	mīzān al- ḥarārah	miqyās-i- ḥarārat	mīzān-i- ḥarārét
these (<i>pron.</i>)	hā‘ulā	īnhā	bunlar
they	hum (<i>fem</i> hunna)	īshān	onlar
thick	ghalīz	kuluft, ambūh (<i>of trees, &c.</i>)	qālen
thief	ḥarāmi	duzd	khirsiz
thimble	kushtubān	angushtāneh	yüksük
thin	raqīq	lāghar, nāzik	injé, za‘if
thine	-ka (<i>fem.</i> -ki)	māl-i-tū	séninki
thing	shai	chīz	shei
think	iftakar, yaf- takir	pindāshtan, pindār	düşlünmék, zann étmék
thirst (v.)	‘atīsh, ya‘tash	tishneh shu- dan, shau	sūsuz olmaq
thirsty	‘atshān	tishneh	sūsuz
this	hādha (<i>fem.</i> hādhīhi)	īn	bū

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
thaw (<i>n.</i>)	tsogh	av buyān	pishrāna
thee	kez, skez	tā, tū	-ōkh (<i>fem.-akh</i>)
their	anonts	-wān, awān	-waihi
theirs	anontsn	yāwān	dīyaihi
them	zanonq (<i>accus.</i>) anonts (<i>dat.</i>)	-wān	-naihi
then (at that time)	an-aden	avjār, wējārē	āi gah
then (after that)	aba, hedo		
thence	andi, ande-ghen	zhwédarē, zhéra	min tāma
the other(s)	mius, mius-nern (<i>pl.</i>), ayl, aylq (<i>pl.</i>)	édī, dītīr	aukhenna, an-khenné
there	ayn-degh, ant	audaré, āora	tāma
thermometer	chermachap		
these (<i>pron.</i>)	asonq	vān, amān	ānī
they	anonq	vān, awān	ānī
thick	tantzr, khid	ustūr, tīr (liquid)	ghalīz, qishya (liquid)
thief	kogh, avazag	diz	ganāwa
thimble	madnots	kishtabāni	kishtabāni
thin	nosr	zrāva, larr	naqīdha, ra-qīqa
thine	qougt	yāta, māléta	dyōkh
thing	pan, ir	tishtak	mindī
think	mdadzel, khorhel	fakkirīn	mtukhminné
thirst (<i>v.</i>)	dzaravil	tihnā or tī, bū	shélé
thirsty	dzaravi	tīna, tī	shhya
this	ays	av, ama	ādhī

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
thither	ila hunāk	tā ānjā	oraya
those (<i>pron.</i>)	ūlā'ik	ānān, ānhā	onlar
thou	anta	tū	sén
thread	khaiṭ (<i>pl.</i> khuyūt)	nakh, rishteh	iplik
threaten	haddad, yu haddid	tahdid kardan, kun	téhdid étmék
throat	ḥalq	galū	boghaz
thunder	ra'd	ra'd	gök gürléməsi
Thursday	Yaum al- khamis	Panjshambeh	Pérshémbé
tick (<i>insect</i>)	qurād		kéné
tidal	dhū madd	ṣāhib-i-madd ū jazar	
tide	madd wa-jazr	madd ū jazar	sūyun qabar- masi ve chékil- mési
tie (<i>v.</i>)	'aqad, ya'qud	bastan, band	baghlamaq
tight	ma'qūd	sift, tang	siqi
till	ḥatta	tā	-é -qadar
time	waqt (<i>pl.</i> auqāt)	waqt, gāh, zamān	vaqet
timid	khā'if	tarsān, tarsū	qorqaq
tired	ta'bān	khasteh	yorghun
to	ila	bi-	-é, -a (<i>suffix</i>)
tobacco	dukhān	tambākū, tutūn	tütün
to-day	al-yaum	imrūz	bū gün
toe	usbu' al-qadam	angusht-i-pā	ayaq parmaghi
to-morrow	bukrah	fardā	yaren
tongue	lisān (<i>pl.</i> alsinah)	zabān	dil

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
thither	on antr, hon	lawédaré	tāma
those (<i>pron.</i>)	adonq, anonq	vān	ānai
thou	tou	tū	āyet, āté
thread	thel, tertzan	risī, dezhī, machīr	gdhādha
threaten	sbarrnal	tahdīd kir	ewedhlé tahdīd
throat	gogort	gūrī, gilū, qur- rig	qdhāla
thunder	vorodoumn	dandar, dangī āsmān, hāu- rataqa	gargimma
Thursday	Hinkshapti	Penjshamb	Khamshau- shāba
tick (insect)	tziasdats (michad), gene, gana		
tidal	degheadvayin yev magn- tatsayin		
tide	magnatsou- tium yev-degh- advoutium (<i>flow and ebb</i>)		
tie (<i>v.</i>)	gabel	giri kir, sha- dāndin	īseré
tight	bind, birg	ṭang	hazīqa, hezṣōqa
till	minchev	ḥatta, tā	hūl
time	zhamanag	zamān, wakht	zauna
timid	yergchod	tersōk, kemdīl	zadō'a
tired	hoknadz	wastā, mānig	jihya
to	arr, i	la, -é (<i>suffix</i>)	l (<i>prefix</i>)
tobacco	dzkhakot, tu- tun	tutun	tutun
to-day	aysor	avrō, amrō	idyō
toe	vodqi mad	tel pé	ṣubéta d'aqla
to-morrow	vaghn	ṣubahī, baiānī	ṣapra
tongue	lezou	azmān, zwān	lishāna

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
to-night	al-lailah	imshab	bū gejë
tonnage	hamūlat al-markab	maḥmūl	gémnin tonélatase
too (also)	aidhan	ham	dakhi
tool	ālāh (<i>pl.</i> ālāt)	ālat	ālét
tooth	sinn (<i>pl.</i> asnān)	dandān	dish
toothache	waja' al-asnān	dard-i-dandān	dish-āghrisi
top-boot	jazmah	chakmeh	chizmé
torpedo (<i>n.</i>)	lughm (<i>pl.</i> alghām)		torpil
touch (<i>v.</i>)	mass, yamass	dast zadan, zan <i>or</i> lams kardan, kun	doqunmaq
tough	şalb	sift,	sért, qate
towards	naḥw	sū-yi-	tarafına (<i>after the word</i>)
towel	fūṭah	dastmāl	haule, péshgîr
tower	burj (<i>pl.</i> burūj)	burj	qulé
town	madīnah	shahr, qaşabeh (<i>small</i>)	shéhir
track	athar ṭarīq	rāhcheh	yol, iz
translate	tarjam, yutarjim	tarjumeḥ kar- dan, kun	térjumé étmék
translation	tarjumah	tarjumeḥ	térjumé
treacherous	ghaddār	ghaddār	khāin
tree	shajarah (<i>pl.</i> shajar)	dirakht	aghach
trench	khandaq (<i>pl.</i> khanādiq)	gaudāl, khandaq	héndéq, sipér
tribe	qabilah (<i>pl.</i> qabā'il)	īl, qabīleh	qabīlé, 'ashīrét
trot (<i>v.</i>)	khabb, yakhabb <i>or</i> harwal, yuharwil	luk luk raftan	ris gitmék, ilgār gitmék
truce	hidnah	hidnat, tark-i- asliḥah	mutéréké

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
to-night	ays kisher	av shavā, am shāu	idlailé
tonnage	daroghoutiun (navi)		
too (also)	nuynbes	zhī, zī, ham	ham
tool	kortziq	ālat	ālitta
tooth	ādam	dudān	kāka
toothache	adamnatsav	dardé dudān	mar'a dkāka
top-boot	yergan goshig		
torpedo (<i>n.</i>)	torpedo		
touch (<i>v.</i>)	shoshapel tpchil	dast girtin	gishlé b-
tough	gardzr, bind	sart	sart, qeshya
towards	tebi	ṭarafé	lbālād, l-
towel	srpich, yeressrpich	kafiya, khaolī	kaffiya
tower	ashdarag, amrots	burj	būrja
town	qaghaq	shahr, bāzhar	mdhīta
track	hedq	daus	daus
translate	tarkmanel	tarjamat kir	mturjimplé
translation	tarkmanou- tiun	tarjamah	tarjamah
treacherous	nengavor	ghaddār, khāin	ghaddār, khāin
tree	dzarr	dār	ilāna
trench	khram		
tribe	tsegh, dohm	‘ashīret, māl	‘ashīrah
trot (<i>v.</i>)	suyr, yerakn- thats	luk lōk chō	mluqliqié
truce	zinatatar	havāliyé	īthāya likhdha- dhé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish</i>
truck	‘arabah	‘arabiyeh	wagon
true	ṣaḥīḥ	rāst	doghru, saḥih
try	jarrab, yujar- rib	kūshīdan, kūsh	chaleshmaq, tējribé étmék
Tuesday	Yaum ath- thalāthā	Sehshambeh	Sále-günü
tug (boat)	markab jarrār	jahāz-kash	remorqueur, chatana
Turk	Turki (<i>pl.</i> Atrāk)	Turk, ‘Osmānī	‘Osmānle, Turk
Turkey	Turkiyā	Rūm, Khāk-i- ‘Osmānī	Mémālik-i- ‘osmāniyé, Turkiya
turn back	raja‘, yarji‘	bar gardīdan, gard	géri dūnmék
turret	burj (<i>pl.</i> burūj)	kungureh	top qulése
unconscious	maghshi ‘alaih	bī-hūsh	baighin
under	taḥt	zīr	altinda
understand	fahim, yafham	fahmīdan, fahm	anlamaq
under way	musāfir	rawāneh	harékétdé olan gémi
undressoneself	khala‘ ath-thi- yāb, yakhla‘ ath-thiyāb	rakht kandan, kan <i>or</i> lukht shudan shau	soyunmaq
unexpected	ghair munta- zar	nāgahān	umūlmamish
uniform (soldier’s)	kiswat ‘askarī- yah	rakht-i-nizāmī	forma
unjust	ẓālim	bī-inṣāf, sitamkār	zālim, inṣāfsez
unlucky	ghair maimūn	bad-bakht	bakhtsez, zévalé
unpleasant	thaqīl, ghair laṭīf,	nāpasand	nakhosh
unsuitable	ghair munāsib	nā-muwāfiq	yaramaz

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
truck	pats perrna- garrg, sayl		
true	havadarim	rāst, drest	haq, ṣaḥīḥ
try	chanal	tajrīb kir	mjuriblē
Tuesday	Yereqshapti	Séshamb	Ṭlāthaushāba
tug (boat)	qashogh nav, navatzik		
Turk	Tourq	Turkī, 'Os- manlī	Turkāya
Turkey	Tourqia	Turkiya	Turkiya
turn back	hed tarnal	zevirrin, wa- garriān	d'éré lbathra
turret	bourg	burj	burja
unconscious	anked, ousha- knats	béhish	fqīda heshshé
under	nerqev, dag	bindā, zhir	khōthed . . . , eltékh
understand	hasganal	fahm kir	fhimlé
under way	i sharzhman, yertalou vra	musāfir	musāfir, pashāṭa
undress oneself	hanvil, mer- ganal	jul dar inān	shlekhle jullé
unexpected	ansbaseli	lanishkiwā, zhghafle	dla idha'tha <i>or</i> intizār ghafla- tan
uniform (soldier's)	hamazkesd	jul, kenj	jullé
unjust	anartar	zālim, be-inṣāf, zālim, bé-inṣāf bédād	
unlucky	anpakht	bérisq, bé- bakht	dla risq
unpleasant	anhajo,	nākhwosh	ṣāmāna, dla luṭf
unsuitable	anharmar		lak-lāyeq, la munāsib

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
untrue	ghair ṣaḥīḥ	durūgh (lie)	yalān (lie) ; doghru dēyil
us	-nā (<i>suffix</i>)	mārā	bizé (<i>dat.</i>), bizi (<i>accus.</i>)
use (<i>v.</i>)	ista'mal, yas- ta'mil	isti'māl kar- dan, kun <i>or</i> bikār burdan, bar,	qullanmaq
useful	mufīd	bā fā'ideh, sūd- mand	fā'idéli
useless	ghair mufīd	bī-fā'ideh	fā'idé-sez, bosh, yaramaz
usually	'ādatan	'ādatan	'ādetan, éksériya
vain, in	'abathan	'abath	nāfilé
valley	wādi	arreh	déré
valuable	thamīn	qīmatdār	qīmétli
veal	laḥm 'ijl	gūsh-t-i- gūsāleh	dana éti
vegetables	mukhadh- dharāt	sabzī	sébzévāt
vengeance	tha'r, intiqām	intiqām	intiqām
verbally	shifāhan	zabānī	shifāhan
very	jiddan, kathīr	bisyrār	pék, choq
victory	naṣr	fath, ghalabeh	nusrét, ghalébé
victuals	ma'kūlāt	khurdanī, āzūqah	yéyéjék iché- jék
village	qaryah (<i>pl.</i> qura)	deh	köi
violent	shadīd, 'anīf	sakht, tund	shiddétli
visit (<i>n.</i>)	ziyārah	ziyārat	ziyārét
visit (<i>v.</i>)	zār, yazūr	ziyārat kar- dan, kun	ziyārét étmék
voice	ṣaut (<i>pl.</i> aṣwāt)	āwāz	sés
voyage	safar al-baḥr	safar-i-daryā	déniz séféri

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
untrue	anjist	nārast, nādrešt	daggāla, dūgla
us	mez (<i>dat.</i>) smez (<i>accus.</i>)	-ma (<i>suffix</i>)	-an (<i>suffix</i>)
use (<i>v.</i>)	kordzadzel	isti'māl kir	mustu'millé
useful	okdagar	mufid, b'ish	nāfi', mufid
useless	anokoud	nāmufid, béish	dla manfa'ah
usually	sovorapar	'ādatan	'ādatan
vain, in	i zour	'abathan, mā- nasiz	'abath, bgō baṭilūtha
valley	hovid	dōl, nuhāl	wādī, ra'ōla
valuable	knahadeli	thamīn, bahālī	mar ṭimé
veal	horti mis	gōshaté guérik or gāh	pišra dsharkha
vegetables	ganacheghen	zarzāwāt	zarzāwāt
vengeance	vrezh	tōl, intiqām	tōl
verbally	pernatsi	davūdav, zhdav	bkemma
very	shad, huyzh	galak, per	kabīra
victory	haghtoutiun	bezand, ber, ghalabā	ghalaba
victuals	baren, bashar	zakhīra, khwārin	zakhīra, ikhāla
village	kiugh, avan	günd, dikaya	mātha
violent	pourrn, sasdig	tīzh, mazin	zarbāna, zakh- ma
visit (<i>n.</i>)	aytseloutiun	zyārat	ziāra, fqāda
visit (<i>v.</i>)	aytselel	zyārat kir	fqedlé
voice	tzayn	dāng	qāla
voyage	dzovaknatsou- tiun, dzov- antsq	safar	safar

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
wade	khādh, yakhūdh	dar āb rāh raftan, rau	sū-da yürümék
waist	khiṣr	kamar	bél
wait	intazar, yan- taẓir	māndan, mān	béklémék
wake (<i>trans.</i>)	aiqaz, yūqiz	bīdār kardan, kun	oyandermaq
wake up (<i>intrans.</i>)	istaiqaz, yas- taiqiz	bīdār shudan, shau	oyanmaq
walk (<i>v.</i>)	masha, yam- shi	rāh raftan, rau <i>or</i> gardish kardan, kun	gézmék, yayan gitmék
wall	hā'it (<i>pl.</i> hītān)	dīwār	duwār
war	harb	jang	harb, muhārébé
warm	hārr	garm	sijaq
warn	andhar, yun- dhir	āgāhī dādan, deh	ikhtār étmék, khabervérmék
wash (<i>trans.</i>)	ghasal, yagh- sil	shustan, shui	yeqamaq
wash oneself	ightasal, yaghtasil	khudrā shustan, shui	yeqanmaq
waste (<i>trans.</i>)	dhaiya', yudhaiyi' <i>or</i> badhdhar, yubadhdhir	zāyi' kardan, kun	isrāf étmék
watch (<i>v.</i>)	haras, yahrus <i>or</i> natar, yanṭur	nigāh dāshtan, dār	gözlémék, békjilik étmék
watch (<i>n.</i>)	sā'ah	sā'at	sā'at
watch (on ship)	naubah	naubat	varda
water	mā	āb	sū
water-bottle	zamzamīyah	shīshe-yi-āb	mastara
water-carrier	saqqā	saqqā	saqqā
waterskin	qirbah	mashk	sū tulumu
wave (<i>n.</i>)	mauj (<i>pl.</i> amwāj)	mauj	dalgha

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
wade	antsnel (ked, chour)	dar āv chō	khidhlé
waist	mechq	pisht	nāvtanga
wait	sbasel	intizār kir, chāv kir	khmellé, hmellé
wake (<i>trans.</i>)	zartetsnel, artntsnel	hishār kir	muqimlé min shintha
wake up (<i>intrans.</i>)	zartnoul, artnnal	hishār bū	qimlé min shintha
walk (<i>v.</i>)	qalel	pīā chōn, bza- lāmī chōn	rkhishlé
wall	bad (of a house or garden)	dīwār	gūda
war	baderazm	sharr, jeng	sharré
warm	daq, jerm	garm	khamīma
warn	zkoushatsnel	inzār <i>or</i> kha- bar, dā	mukhbéré
wash (<i>trans.</i>)	lval	shshtin, shū- tin, blāva kir	mkhulillé
wash oneself	lvatsvil		
waste (<i>trans.</i>)	sbarrel, pchatsnel	hindā kir, zāyi' kir	msukéré, mburbizlé
watch (<i>v.</i>)	hsgel	āgāh bū	ntéré
watch (<i>n.</i>)	zhamatsuyts	sā'at	sā'ah
watch (on ship)	ted, hsgoghous- tiun	naubat	nauba
water	chour	āv, āu	māya
water-bottle	srvag, chri shish		
water-carrier	chrgir	saqqā, āvdirī	saqqa
waterskin	chri dig, chradig	mashk, jawāna	ziqqa
wave (<i>n.</i>)	aliq		gandapéllé

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
we	naḥnu	mā	biz
weak	dha'if	za'if	quvvétsez za'if
wear (<i>trans.</i>)	labis, yalbas	pūshīdan, pūsh	geimék
weather	hawā	hawā	havā
wedge	safin	mīkh	qamā
Wednesday	Yaum al- arba'ā	Chahārsham- beh	Charshamba
week	usbū' (<i>pl.</i> asābī')	haftēh	hafta
weigh (<i>trans.</i>)	wazan, yazin	sanjīdan, sanj	tartmaq
weight	wazn	sang, wazn	aghirlıq
well (healthy)	muta'āfi	khūb	iyi
well (<i>n.</i>)	bī'r (<i>pl.</i> ābār)	chāh	qūyū
well (Persian wheel)	nā'ūr		sū dolābi
well-known	mashhūr	mashhūr	méshhūr
west	gharb	maghrib	gün batese, gharb
western	gharbi	maghribī	gharbi
wet (<i>adj.</i>)	mablūl	tar, namnāk	yashli (day), némli, islān- mish (thing)
what	mā	āncheh (= that né which)	né ?
what ?	mā ?	cheh ?	né ?
wheat	ḥinṭah	gandum	boghdayi
wheel	'ajalah	charkh	tékérlik
when (<i>adv.</i>)	idhā	chūn, waqtī keh	né-zémān ?
when ?	mata ?	kai ?	né vaqet ?
whence	min ain	az kujā	néredén
whenever	kulla mā	ḥar gāh	hér né vaqet
where	ain	kujā	néredé (in), néreyé (to)
wherever	ainamā	ḥar kujā	hér néredé
whether . . . or	hal (<i>or in</i>) . . . am	khāh . . . khāh	yā . . . yākhod

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
we	menq	mā	akhnī, akhnān
weak	dgar, thuył	béwaj, zabūn, za'if, mḥīla sīs	
wear (<i>trans.</i>)	haknel	libās <i>or</i> bar, kir lweshlé	
weather	ot, yeghanag	hawā, rūjgār	paukha
wedge	seb, kam		seppéna
Wednesday	Choreqshapti	Chārshamb	Arbaushāba
week	shapat	hafta	shabtha
weigh (<i>trans.</i>)	gshrrel	pīvān, kīshān	tqillé
weight	gshirr, dzan- routiun	kīsh, girānī	tuqla
well (healthy)	lav, agheg	sākh	sākh
well (<i>n.</i>)	hor	bīr, kānī	béra
well (Persian wheel)	chrhori aniv		
well-known	qajadzanot, anvani	mashhūr	īdībī'a, mashhūr
west	arevmoudq	maghrib, rujā- wāi	ma'rwa, gharb
western	arevmdian		
wet (<i>adj.</i>)	thats, thrchvadz	shil, tarr	talīla, talla
what	inch	tesht	mā, mindī
what ?	inch ?	chī ?	mahā ? mā ?
wheat	tsoren	ganim	khetṭé
wheel	aniv		
when (<i>adv.</i>)	yerp	wakī	īman
when ?	yerp ?	kengī ?	īman ?
whence	ousdi	lakū, zhekū	min aika
whenever	yerp-ev-itse	har jār	kull gaha d-
where	our		
wherever	our yev itse	harjā	aikazd
whether . . . or	artioq		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
whip (<i>n.</i>)	saut	tāziyāneh, shallāq	qamché
white	abyadh	safid	béyāz, āq
whither	ilā ain	bi kujā	néréyé
who, which	alladhī (<i>masc.</i>), allatī (<i>fem.</i>)	keh	ki
who ?	man ?	keh ?	kim ?
whole (<i>adj.</i>)	sālim	sālim, tamām	bitün, hépisi
why	limā	chirā	nichun
wide	wasī'	pahn	génish
widow	armalah (<i>pl.</i> arāmil)	bīveh-zan	dül
wife	zaujah	zan, zanjeh	qāri, harem
wild	waḥshi	biyābānī, waḥshī	yabān
willing	rāghib, muṭī'	rāzī	günülü
win	ghalab, yagh- lib	ghālib shudan, qazanmaq shau	
wind (<i>n.</i>)	rīḥ	bād	rüzgyār
wind (<i>v.</i>)	dauwar, yu- dauwir	pīchīdan, pīch, qūrmaq kūk kardan, kun (a watch)	
window	shubbāk	daricheh, rauzan	pénjéré
windy	hawā'i	bādī	rüzgyārli
wine	sharāb, khamr	khamr, mai	shérāb
wing	janāḥ	par, bāl	qanat, (of army) jénāḥ
winter	shitā	zamistān	qish
wire	silk ḥadīd	sīm	tél
wireless- telegraphy	telegrāf bi-lā silk	telegrāf-i-bi- sīm	télsez télé- graf
wise	ḥakīm, 'āqil	'āqil, dānā	'aqlī
wish (<i>v.</i>)	arād, yurīd	khāstan, khāh	istémék
with (instru- mental)	bi-	bā	-ilé (<i>suffix</i>)

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
whip (<i>n.</i>)	kharazan	qāmchī	qāmchī
white	sbidag	spī, bōz	khwāra
whither	our, ouranor	la'ardé kī	laika d-
who, which	ov, vor	kī	d (<i>prefix</i>)
who ?	ov ?	kī ?	manī ?
whole (<i>adj.</i>)	polor, ampoghj	sākhlam, sālim	sāghlam, salīm
why	inchou	bōchī, chirā	tamaha, qawī
wide	layn	pehn, ferraḥ	pethya, wasī'
widow	ayri gin, ayri	zhinābī, bémér	armiltha
wife	gin	zhin	bakhta
wild	vayreni	kūvī, dāba	barbrāya
willing	hozharagam	muṭī', dvét	muṭī', kba'é,
win	haghtel	ghālib bū,	kibé
wind (<i>n.</i>)	qami	birrin	ghliblé
wind (<i>v.</i>)	volorel,	bā, wā	paukha
	bdoudagel	pīchāndin,	mukh <u>dh</u> éré
		pīchin	
window	badouhan,	shabbāka,	shabbāka
	lousamoud	penjara	
windy	hoghmalits,		
	qamiod		
wine	kini	māi, sharāb	khamra
wing		bāl, bāsk	parra
winter	tzmer	zewestān	sitwa
wire	medaghatel,		
	herrakir		
wireless-	antel herrakir		
telegraphy			
wise	imastoun,	'āqil, zāna	'āqil, fahīma
	khelatsi		
wish (<i>v.</i>)	tsangal	khwāzin, ma-	mshuhélé
		rām kir	
with (instru-	(not in use	bā	b (<i>prefix</i>)
mental)	separately)		

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
with (accompanying)	ma'a	bā	ilē bērábēr
without	bi-ghair, bi-dūn, bi-lā	bī-, bidūn-i-	-sez (<i>suffix</i>)
witness (<i>n.</i>)	shāhid (<i>pl.</i> shuhūd)	shāhid	shāhid
wolf	dhī'b (<i>pl.</i> dhiyāb)	gurg	qurt
woollen	min sūf	pashmīn	yunlu
woman	imra'ah (<i>pl.</i> nisā)	zan	khanum (lady), qaden (common)
wood (fuel)	ḥaṭab	hizam	odun
wood (forest)	ghābah	bīsheh	ormān
word	kalimah (<i>pl.</i> kalimāt)	kalimeh	süz
work (<i>intrans.</i>)	ishtaghal, yashtaghil	kār kardan, kun	ishlémék, chalishmaq
world	dunya	dunyā	dunya
worse, worst	sharr (min, than), asharr	badtar, badtarīn	daha féna, én féna
worth (be)	sāwa, yusāwi	arzīdan, arz	qiméti — (its worth is —)
wound (<i>v.</i>)	jaraḥ, yajraḥ	zakhm kardan, kun	yaralamaq
wound (<i>n.</i>)	jurḥ (<i>pl.</i> jurūḥ)	zakhm	yara
wound-dresser	rabbāṭ al-jurḥa	marham guzār	timarji
wounded	majrūḥ	zakhm khurdeh	yaralanmish
wreck (<i>n.</i>)	markab madmūr	kashtī-yi-shikasteh	gharq
wreckage	damār	khurdahā-yi-kashtī	qerente, kharābé
write	katab, yaktub	navishtan, navīs	yazmaq
I write	aktub	mī-navīsam	yazarim
thou writest	taktub	mī-navīsī	yazarsin
he writes	yaktub	mī-navīsad	yazar

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
with (accompanying)	hed	gal, lagal	imm
without	arrantz	bé	dlā
witness (<i>n.</i>)	vga	shāhid	sahda
wolf	kayl	gurg	déwa
woollen	prteghen	zhherī	min amra
woman	gnig, digin (lady)	zhin	bakhta
wood (fuel)	payd	dār	qaisé
wood (forest)	andaar	ghābah, hawīgah	ghāba, hawīga
word	parr, khosq	gōta, sōz, zār	tanaitha, khabra
work (<i>intrans.</i>)	ashkhadel kortsel	shūl kir, kār kir	plikhlé
world	ashkhar	dunyā, ‘ālam	‘alma, dunyé
worse, worst	aveli kesh, amenakesh	kharābter	besh kharāba
worth (be)	arzhel	hizhīān	kṭāwé
wound (<i>v.</i>)	viravorel	brīndār kir	jrihlé
wound (<i>n.</i>)	verq	brīn	jurḥa
wound-dresser	verq gabogh, viratarman	jarrāḥ, ḥakīm	jarrāḥa, ḥakīm
wounded	viravor	brīndār	jriḥa
wreck (<i>n.</i>)	navapegoutiun		
wreckage	pegorq (nava- pegoutian)		
write	krel	newīsīn	kthūlé
I write	yes ¹ g’krem	az niwīsīm	kathwen
thou writest	tou g’kres	tu niwīsī	kathwet
he writes	an g’kre	au niwīsa	kāthū

¹ The verbs can be used without the pronouns *yes, tou, an, menq, touq, anonq.*

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
we write	naktub	mī-navisīm	yazariz
you write	taktubūn	mī-navisīd	yazarsiniz
they write	yaktubūn	mī-navisand	yazarlar
I shall write	sa-aktub	khāham navisht	yazajaghm
thou wilt write	sa-taktub	khāhīnavisht	yazajaqsın
he will write	sa-yaktub	khāhad navisht	yazajaq
we shall write	sa-naktub	khāhīm navisht	yazajaghiz
you will write	sa-taktubūn	khāhīd navisht	yazajaqsınız
they will write	sa-yaktubūn	khāhand navisht	yazajaqlar
I wrote	katabtu	navishtam	yazdim
thou wrotest	katabta	navishtī	yazdin
he wrote	katab	navisht	yazdi
she wrote	katabat	navisht	yazdi
we wrote	katabnā	navishtīm	yazdiq
you wrote	katabtum	navishtīd	yazdiniz
they wrote	katabū	navishtand	yazdilar
I do not write	lā aktub	namī-navisam	yazmam
he does not write	lā yaktub	namī-navisad	yazmaz
we do not write	lā naktub	namī-navisīm	yazmaiz
you do not write	lā taktubūn	namī-navisīd	yazmasiniz
they do not write	lā yaktubūn	namī-navi- sand	yazmazlar
do you write?	hal taktubūn?	mī-navisīd ?	yazar-misiniz?
there is not wrong	laisa ghair ṣaḥīḥ, khaṭa	nīst ghalaṭī	yoq dir doghru déyil
yacht	yakht (<i>pl.</i> yukhūt)		yāt, sir gémisi
yard (measure)	dhīrā‘	gaz	arshin, yārda

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
we write	menq g'krenq	am niwîsin	kathwōkh
you write	touq g'kreq	hūn niwîsin	kathwūtū
they write	anong g'kren	wān niwîsin	kathwī
I shall write	yes bidi krem	az déniwîsim	bedkathwen
thou wilt write	tou bidi kres	tu déniwîsi	bedkathwet
he will write	an bidi kre	au déniwîsa	bedkāthū
we shall write	menq bidi krenq	am déniwîsin	bedkathwōkh
you will write	touq bidi kreq	hūn déniwîsin	bedkathwūtū
they will write	anong bidi kren	wān déniwîsin	bedkathwī
I wrote	yes kretsī	az niwîstim	kthūlī
thou wrotest	tou kretsir	tu niwîsti	kthūlōkh
he wrote	an krets	au niwîst	kthūlé
she wrote	ne krets	au niwîst	kthūlā
we wrote	menq kre-tsiṅq	am niwîstin	kthūlan
you wrote	touq kretsīq	hūn niwîstin	kthūlaukhu
they wrote	anong kretsīn	wān niwîstin	kthūlai
I do not write	yes chem krer	az nā niwîsim	lak-kathwen
he does not write	an, chkrer	au nā niwîsa	lak-kāthū
we do not write	meng che'nq krer	am nā niwîsin	lak-kathwōkh
you do not write	touq ch'eq krer	hūn nā niwîsin	lak-kathwūtū
they do not write	anong ch'en krer	wān nā niwîsin	lak-kathwī
do you write ?	touq g'kreq artioq ?	hūn niwîsin ?	gallo kath-wūtū ?
there is not wrong	ch'ga, chiga anirav	nīna khalat, nā tamām	laith ghelṭa
yacht	zposanav		
yard (measure)	yarda, kan-koun	gaz	dra'a

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
year	sanah (<i>pl</i> sinīn)	sāl, saneh	séné
yellow	aşfar	zard	sare
yes	na'am	balī	évét
yesterday	ams	dīrūz	dün
yet (of time)	ba'd	hanūz,	dahā
nevertheless	ma'a kull <u>dhā</u> - lik	bā wujūd	ma'-mā-fih
you	antum (<i>after</i> <i>prep. or vb.</i> , -kum)	shumā	siz
young	shābb	jawān	génj
your	-kum (<i>fem.</i> -kunna)	-i-shumā, atān (<i>suffix</i>)	sizin
yours	mālkum, lakum	māl-i-shumā	sizin-ki
zone (of fire)	minṭaqah	minṭaqah	minṭaqé

NUMERALS

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
1	wāhid	yāk	bir
2	ithnain	dū	iki
3	thalāthah	seh	üch
4	arba'ah	chahār	dört
5	khamsah	pañj	bésh
6	sittah	shish	alte
7	sab'ah	haft	yédi
8	thamāniyah	hasht	sékiz
9	tis'ah	nuh	doquz
10	'asharah	dah	on
11	iḥda 'ashar	yāzdeh	on-bir
12	ithnā 'ashar	duwāzdeh	on-iki
13	thalāthatah 'ashar	sīzdeh	on-üch
14	arba'atah 'ashar	chahārdeh	on-dört
15	khamsatah 'ashar	pūnzdeh	on-bésh

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
year	dari	sāl	shāta
yellow	ganach	zar	sha'ūtha
yes	ayo	haré, balé	na'im, balé
yesterday	yereg	duhī, dwaika	timmal
yet (of time)	terr, dagavin	hézh, hizhī	hesh
nevertheless	sagayn yev aynbes	walau	immed ādhī
you	touq	hūn	akhtun
young	yeridasart	juwān	jwanqa
your	tzer	-wā (<i>suffix</i>)	khu (<i>suffix</i>)
yours	tzern, tzerinn	mālēwā	dīyaukhū
zone (of fire)	shrchan, kodi	'ardé sharré	dūktha dsharré

NUMERALS

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
1	meg	yak, ék	khā
2	yergou	dū, duān	traī
3	yereq	sé, siān	tlātha
4	chors	chār, chwār	arba
5	hink	penj	khamsha
6	vets	shash	ishta
7	yot	haft	shau'a
8	out	hasht	tmanyā
9	inn	nah	tesh'a
10	dasn	dah	ishra
11	dasnmeg	yāzdā	khadésar
12	dasnyergou	dwāzdā	traisar
13	dasnyereq	saizdā	teltāsar
14	dasnchors	chārdā	arbāsar
15	dasnhink	pāzdā	khamshāsar

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
16	sittatah 'ashar	shūnzdeh	on-alte
17	sab'atah 'ashar	hifdeh	on-yédi
18	thamāniyatah 'ashar	hizhdeh	on-sékiz
19	tis'atah 'ashar	nūzdeh	on-doquz
20	'ishrīn	bīst	yirmi
21	wāhid wa- 'ishrīn	bist-ū-yak	yirmi-bir
30	thalāthīn	sī	otuz
40	arba'in	chihil	qirq
50	khamśīn	panjāh	élli
60	sittīn	shast	altmesh
70	sab'in	haftād	yétmesh
80	thamānīn	hashtād	séksén
90	tis'in	nawad	doqsan
100	mi'ah	şad	yüz
101	mi'ah wa- wāhid	şad-ū-yak	yüz-bir
110	mi'ah wa- 'asharah	şad-ū-dah	yüz-on
111	mi'ah wa- iḥda 'ashar	şad-ū-yāzdeh	yüz-on-bir
120	mi'ah wa- 'ishrīn	şad-ū-bīst	yüz-yirmi
121	mi'ah wa- wāhid wa- 'ishrīn	şad-ū-bist-ū- yak	yüz-yirmi-bir
130	mi'ah wa- thalāthīn	şad-ū-sī	yüz-otuz
200	mi'atain	diwīst	iki-yüz
201	mi'atain wa- wāhid	diwīst-ū-yak	iki-yüz-bir
210	mi'atain wa- 'asharah	diwīst-ū-dah	iki-yüz-on
211	mi'atain wa- iḥda 'ashar	diwīst-ū-yāz- deh	iki-yüz-on-bir
220	mi'atain wa- 'ishrīn	diwīst-ū-bīst	iki-yüz-yirmi
221	mi'atain wa- wāhid wa- 'ishrīn	diwīst-ū-bīst- ū-yak	iki-yüz-yirmi- bir

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
16	dasnvets	shāzdā	ishtāsār
17	dasnyot	hāvdā	ishwāsār
18	dasnout	hāshdā	tmānésār
19	dasninn	nozda	chāasar
20	qsan	bīst	isrī
21	qsanmeg	bīst ūyak	khā wisrī
30	yeresoun	séh	ṭlāthī
40	qarasoun	chel	arbī
50	hisoun	penjī	khamshī
60	vatsoun	shest	ishtī
70	yotanasoun	heftī, haftā	shau'ī
80	outsoun	hashtā	tmānai
90	innsoun	nōṭ, nōt	tesh'ī
100	hariur	ṣad	emma
101	hariur meg	ṣad ūyak	emma ūkhā
110	hariur dasn	ṣad ūdah	emma wiṣra
111	hariur dasn- meg	ṣad ūyāzdā	emma ūkhadé- sar
120	hariur qsan	ṣad ūbīst	emma wisrī
121	hariur qsan- meg	ṣad ūbīst ūyak	emma wisrī ūkhā
130	hariur yere- soun	ṣad ūséh	emma ūṭlāthī
200	yergou hariur	dūṣad	tréemma
201	yergou hariur meg	dūṣad ūyak	tréemma ūkhā
210	yergou hariur dasn	dūṣad ūdah	tréemma wiṣra
211	yergou hariur dasnmeg	dūṣad ūyāzdā	tréemma ūkha- désar
220	yergou hariur qsan	dūṣad ūbīst	tréemma wisrī
221	yergou hariur qsanmeg	dūṣad ūbīst ūyak	tréemma wisrī ūkhā

<i>English.</i>	<i>Arabic.</i>	<i>Persian.</i>	<i>Turkish.</i>
230	mi'atain wa-thalāthīn	diwīst-ū-sī	iki-yüz-otuz
300	thalātha-mi'ah	sīṣad	üç-yüz
400	arba'a-mi'ah	chahār ṣad	dört-yüz
500	khamṣa-mi'ah	panṣad	bēsh-yüz
600	sitta-mi'ah	shish ṣad	alte-yüz
700	sab'a-mi'ah	haḥṣad	yēdi-yüz
800	thamāni-mi'ah	hashṣad	sékiz-yüz
900	tis'a-mi'ah	nuḥṣad	doquz-yüz
1,000	alf	hazār	bin
1,001	alf wa-wāḥid	hazār-ū-yak	bin-bir
1,010	alf wa-'asharah	hazār-ū-dah	bin-on
1,011	alf wa-iḥda 'ashar	hazār-ū-yāz-dah	bin-on-bir
1,020	alf wa-'ishrīn	hazār-ū-bīst	bin-yirmi
1,021	alf wa-wāḥid wa-'ishrīn	hazār-ū-bīst-ū-yak	bin-yirmi-bir
1,100	alf wa-mi'ah	hazār-ū-ṣad	bin-yüz
1,101	alf wa-mi'ah wa-wāḥid	hazār-ū-ṣad-ū-yak	bin-yüz-bir
1,110	alf wa-mi'ah wa-'asharah	hazār-ū-ṣad-ū-dah	bin-yüz-on
1,121	alf wa-mi'ah wa-iḥda wa-'ishrīn	hazār-ū-ṣad-ū-bīst-ū-yak	bin-yüz-yirmi-bir
2,000	alfain	dū hazār	iki bin
10,000	'ashratah ālāf	dah hazār	on bin
100,000	mi'at alf	ṣad hazār	yüz bin
$\frac{1}{2}$	niṣf	nīm, niṣf	yarim, (— and $\frac{1}{2}$) — buchuq
$\frac{1}{4}$	rub'	rub', chāryak	cheirék
both (of them)	kilāhuma	har dū	ikisi
first	auwal	nukhust, auwal	birinji
second	thāni	dūwum	ikinji
third	thālith	sīvum	üçhünjü

<i>English.</i>	<i>Armenian.</i>	<i>Kurdish.</i>	<i>Syriac.</i>
230	yergou hariur yeresoun	dūšad ūséh	tréemma wi- tlāthī
300	yereq hariur	sésad	ṭellath emma
400	chors hariur	chāršad	arbā emma
500	hink hariur	penjšad	khammesh emma
600	vets hariur	shashšad	eshshet emma
700	yot hariur	haftšad	eshwā emma
800	out hariur	hashtšad	tmānéemma
900	inn hariur	nahšad	tishā emma
1,000	hazar	hazār	alpa
1,001	hazar meg	hazār wyk	alpa ūkhā
1,010	hazar dasn	hazār wdah	alpa wišra
1,011	hazar dasnmeg	hazār ūyāzdā	alpa ūkhadésar
1,020	hazar qsan	hazār ūbīst	alpa wisrī
1,021	hazar qsanmeg	hazār ūbīst ūyak	alpa wisrī ūkha
1,100	hazar hariur	hazār ūšad	alpa ūemma
1,101	hazar hariur meg	hazār ūšad ūyak	alpa ūemma wkha
1,110	hazar hariur dasn	hazār ūšad ūdah	alpa ūemma wišra
1,121	hazar hariur qsanmeg	hazār ūšad ūbīst ūyak	alpa ūemma wisrī ūkhā
2,000	yergou hazar	dū hazār	traī alpé
10,000	dasn hazar	dah hazār	išra alpé
100,000	hariur hazar	šad hazār	emma alpé
$\frac{1}{2}$	ges	nīv	pelga, palga
$\frac{1}{4}$	qarrort	rub', chār ék	rubī', arba khā
both (of them)	yergoqian, yergouqn al	har dū	terwaihi
first	arrachin	auwal, péshīn	qamāya
second	yergroort	dūwī, dūwān	ditrai
third	yerrort	sēīl, siyān	diṭlātha

QUESTIONS AND ANSWERS

1. TIME AND PLACE

Where is ?

- Arabic.* Ain ?
Persian. Kujāst ?
Turkish. Nérédé dir ?
Arm. Our e ?
Kurd. Kî daré ?
Syriac. Aika ?

Where are they ?

- Arabic.* Ain hum ?
Persian. Kujāyand ? or Kujā
 hasand ?
Turkish. Nérédé dirlér ?
Arm. Our yen ?
Kurd. Kudaréna ?
Syriac. Aikailai ?

They are here.

- Arabic.* Hum hunā.
Persian. Īnjāyand or Īnjā hasand.
Turkish. Burada dirlér.
Arm. Hos yen.
Kurd. Lharanā.
Syriac. Hōlai ākha.

He is not there.

- Arabic.* Laisa hunāk.
Persian. Ānjā nist.
Turkish. Orada déyil.
Arm. Hon che.
Kurd. Nā lharaya.
Syriac. Lailé ākha.

Where are you going ?

- Arabic.* Ain tarūh (*pl.* tarūhūn) ?
Persian. Kujā mī-ravīd ?
Turkish. Néréyé gidiyorsiniz ?
Arm. Our g'ertaq ?
Kurd. Lakī daré tchin ?
Syriac. Laika bzalaukhū ?

Where have you come from ?

- Arabic.* Min ain ji'ta (*pl.* ji'tum) ?
Persian. Az kujā mī-ā'id ?
Turkish. Nérédén gēldiniz ?
Arm. Ousti yegaq ?
Kurd. Hūn zhkū daré tén ?
Syriac. Min aika kīthūtū ?

I am going home.

- Arabic.* Anā rā'ih ila'l-waṭan (to
 my house, ila-baiti).
Persian. Bi-khāne-yi-khud mī-
 ravam.
Turkish. Évé gidiyorum.
Arm. Doun g'ertam.
Kurd. Azé chim māl.
Syriac. Hōli bizāla lbaitha.

We have come from home.

- Arabic.* Ji'nā min al-waṭan (from
 our house, min baiti-nā).
Persian. Az khāne-yi-khud āma-
 da'im.
Turkish. Évdén gēldik.
Arm. Dounen eganq.
Kurd. Am shmāl hātin.
Syriac. Kīthukh min baithan.

Come up !

- Arabic.* Iş'ad (*pl.* Iş'adū) !
Persian. Bi-yā (= Come on!) ; Bar
 khīz (= Rise up!) .
Turkish. Yuqāreya gél !
Arm. Ver yeg (*sing.*), ver yegeq
 (*plur.*) !
Kurd. Wara héra !
Syriac. Hayyō lākha !

Go down !

- Arabic.* Inzil (*pl.* Inzilū) !
Persian. Bi-rau pā'in !
Turkish. Ashāgha git !
Arm. Var kna (*sing.*), var
 knatseq (*pl.*) !
Kurd. Harra khwāré !
Syriac. Nkhōth !

Turn to the right (left).

- Arabic.* Hauwid 'ala yamīnak
 ('ala shimālak).
Persian. Bi-ṭaraf-i-rāst (*chap*) bi-
 rau.
Turkish. Sāgha dön, sola dön.
Arm. Ach tartzeq, tzakh tart-
 zeq.
Kurd. Bezeverra larāst (*lachap*).
Syriac. Dor lyamnē (*lechappé*)

Stand still there.

- Arabic.* Qif hādiyan (*pl.* Qifū
 hādīn).
Persian. Anjā bi-īst.
Turkish. Rāhat dur.
Arm. Hantart ketseq hot.
Kurd. Lavé daré rāwusta.
Syriac. Klī nīkha tāma.

Wait for me.

- Arabic.* Intazar-ni (*pl.* Intazarū-
 ni).
Persian. Muntazir-i-man bāsh.
Turkish. Béni bēklē.
Arm. Sbasetseq intz.
Kurd. Bōmin chāv vakā.
Syriac. Hmōl ellī.

Come with me.

- Arabic.* Ta'al ma'i (*pl.* ta'alū
 ma'i).
Persian. Hamrāh-i-man bi-yā.
Turkish. Bénim ilē gél.
Arm. Yegeq intz hed.
Kurd. Lagal min warā.
Syriac. Hayyō emmī.

Go away.

- Arabic.* Ruḥ (*pl.* Rūḥū).
Persian. Bi-rau ! gum shau !
Turkish. Haidé git.
Arm. Herratseq.
Kurd. Harrā.
Syriac. Sī.

In which direction ?

- Arabic.* Fī aiy jihah ?
Persian. Bi-kudām ṭaraf ?
Turkish. Hangi tarafa ?
Arm. Vor oughghoutiamp ?
Kurd. Lachī rakhā ?
Syriac. Šūb aika ?

In that direction.

- Arabic.* Fī tilk al-jihah.
Persian. Bi-ān ṭaraf.
Turkish. O tarafa.
Arm. Ayt oughghoutiamp.
Kurd. Lavé rakkhé.
Syriac. Šūb tāma.

How far is it ?

<i>Arabic.</i>	Esh bu'd ?
<i>Persian.</i>	Chi-qadar rāh-ast ?
<i>Turkish.</i>	Né qadar uzaq dir ?
<i>Arm.</i>	Vorqan herrou e ?
<i>Kurd.</i>	Chand haya la ?
<i>Syriac.</i>	Kmailé raḥūqa ?

It is not far !

<i>Arabic.</i>	Ghair ba'id !
<i>Persian.</i>	Dūr nīst !
<i>Turkish.</i>	Uzaq déyil !
<i>Arm.</i>	Herrou che !
<i>Kurd.</i>	Nā dūra !
<i>Syriac.</i>	Lailé raḥūqa !

Two hours' distance.

<i>Arabic.</i>	Masāfat sā'atain.
<i>Persian.</i>	Bi masāfe-yi-dū sā'at, or Dū sā'at rāh.
<i>Turkish.</i>	İki sā'atleq yol.
<i>Arm.</i>	Yergou zhamva jampa.
<i>Kurd.</i>	Riā dū sā'at.
<i>Syriac.</i>	Ūrkhad tetté sā'é.

When will he come ?

<i>Arabic.</i>	Mata yajī ?
<i>Persian.</i>	Kai mī-āyad ?
<i>Turkish.</i>	Né zémān géléjék ?
<i>Arm.</i>	Yerp bidi ka ?
<i>Kurd.</i>	Kangé dé'et ?
<i>Syriac.</i>	Īman bed'āthé ?

At what o'clock ?

<i>Arabic.</i>	Aiy sā'ah ?
<i>Persian.</i>	Chī waqt ?
<i>Turkish.</i>	Sā'at qachda ?
<i>Arm.</i>	Vor zhamin ? zham qaniin ?
<i>Kurd.</i>	Chī sā'at ?
<i>Syriac.</i>	B'aima sā'ah ?

At six o'clock.

<i>Arabic.</i>	As-sā'ah sittah.
<i>Persian.</i>	Bi-sā'at-i-shish.
<i>Turkish.</i>	Sā'at alteda.
<i>Arm.</i>	Zham vetsin.
<i>Kurd.</i>	Bisā'at shash.
<i>Syriac.</i>	Sā'ah b'eshshet.

In the morning.

<i>Arabic.</i>	Ṣabāhan.
<i>Persian.</i>	Ṣubḥī.
<i>Turkish.</i>	Ṣabāh léyin.
<i>Arm.</i>	Arravodian.
<i>Kurd.</i>	Ṣubahī.
<i>Syriac.</i>	Biṣparé or qadamta.

At noon.

<i>Arabic.</i>	Zuhran.
<i>Persian.</i>	Zuhr.
<i>Turkish.</i>	Öilé-yin.
<i>Arm.</i>	Ges orin.
<i>Kurd.</i>	Nivró.
<i>Syriac.</i>	Palged yauma.

In the evening.

<i>Arabic.</i>	Masā'an.
<i>Persian.</i>	Shab (night), Waqt-i- ghurūb (sunset).
<i>Turkish.</i>	Akhshamléyin.
<i>Arm.</i>	Irigvan, yeregoyan
<i>Kurd.</i>	Êvār.
<i>Syriac.</i>	'Aṣerta.

Very early.

<i>Arabic.</i>	Badri jiddan.
<i>Persian.</i>	Khailī zūd.
<i>Turkish.</i>	Pék érken.
<i>Arm.</i>	Shad ganoukh.
<i>Kurd.</i>	Galak zū.
<i>Syriac.</i>	Kabira qalūla.

It is late.

<i>Arabic.</i>	Baṭī or muta'akhhir.
<i>Persian.</i>	Dīr-ast.
<i>Turkish.</i>	Géç dir.
<i>Arm.</i>	Oush e.
<i>Kurd.</i>	Drānga.
<i>Syriac.</i>	Drang ila.

How often ?

<i>Arabic.</i>	Kam marrah ?
<i>Persian.</i>	Chand martabeh ?
<i>Turkish.</i>	Qach kérré ?
<i>Arm.</i>	Qani ankam ?
<i>Kurd.</i>	Chand jāra ?
<i>Syriac.</i>	Kma gahātha ?

What time is it ?

<i>Arabic.</i>	Kam as-sā'ah ?
<i>Persian.</i>	Sā'at-i-chist ?
<i>Turkish.</i>	Sā'at qach dir ?
<i>Arm.</i>	Vor zhamn e ?
<i>Kurd.</i>	Sā'at behānda ?
<i>Syriac.</i>	Sā'ah bikmaila ?

2. WEATHER

What will the weather be to-day ?

<i>Arabic.</i>	Kaif yakūn aṭ-ṭaqs al-yaum ?
<i>Persian.</i>	Imrūz hawā chi-ṭaur khāhad shud ?
<i>Turkish.</i>	Bū gün havā nasl olajaq ?
<i>Arm.</i>	Yeghanagn inchbes bidi lini aysor ?
<i>Kurd.</i>	Dunyā chāwa débet irō ?
<i>Syriac.</i>	Dékh bedhauya dunyé idiō ?

Very fine.

<i>Arabic.</i>	Aṭ-ṭaqs ziyān.
<i>Persian.</i>	Khailī khūb.
<i>Turkish.</i>	Pék güzél.
<i>Arm.</i>	Shad hianali.
<i>Kurd.</i>	Sāwia.
<i>Syriac.</i>	Şekhwaita.

Bad, cloudy, foggy weather.

<i>Arabic.</i>	Ṭaqs mu-ziyan, mu-ghaiyam, dhabāb.
<i>Persian.</i>	Bad, abr, miḥ.
<i>Turkish.</i>	Féna, bulutlu, sissli havā.
<i>Arm.</i>	Vad, ambod, marrakhlod yeghanag.
<i>Kurd.</i>	Dunyā 'aura, mizhaya.
<i>Syriac.</i>	Dunyé aiwaila, khapū-thaila.

It is snowing on the mountains.

<i>Arabic.</i>	Tathluj ad-dunya 'ala'l-jibāl.
<i>Persian.</i>	Dar kūhistān barf mī-bārad.
<i>Turkish.</i>	Dāghlara qār yagheyor.
<i>Arm.</i>	G' tziune lerrants vra.
<i>Kurd.</i>	Bafr tét lachīā.
<i>Syriac.</i>	Holē bithāya talga lresh ṭuré.

3. THE ROAD

Where does this road go ?

Arabic. Ain yarūh hādha't-ṭariq ?

Persian. Īn rāh kujā mī-ravad ?

Turkish. Bū yol néréyé gidér ?

Arm. Our g'erta ays janpan ?

Kurd. Av riā kūdaré tchet ?

Syriac. Laika kīza adh ūrkha ?

Does this road go to — ?

Arabic. Hal hādha't-ṭariq yarūh ila — ?

Persian. Īn rāh bi — mī-ravad ?

Turkish. Bū yol — é gidér-mi ?

Arm. Ays jampan artioq g'erta — ?

Kurd. Av riā tchet la — ?

Syriac. Gallo kīza adh ūrkha l — ?

Which road goes to — ?

Arabic. Aiy ṭariq yarūh ila — ?

Persian. Kudām rāh bi — mī-ravad ?

Turkish. — é hangi yoldan gitmeli ?

Arm. Vor janpan g'erta — ?

Kurd. Chī riā tchet la — ?

Syriac. Aima ūrkha kīza l — ?

Which is the shortest way ?

Arabic. Aiy ṭariq aqrab ?

Persian. Kudām rāh nazdik-tar ast ?

Turkish. Ēn qissa yol hangisi dir ?

Arm. Vorn e amenagarj jampan ?

Kurd. Chī rré néziktera ?

Syriac. Aimaila ūrkha besh krītha ?

Is it safe on the road ?

Arabic. Hal at-ṭariq ma'mūn ?

Persian. Dar īn rāh amniyat ast ?

Turkish. Yol qorqusuzmu dur ?

Arm. Jampan artioq abahov e ?

Kurd. Av ré amīna ?

Syriac. Gallo ūrkha amīnila ?

How many hours is it to — ?

Arabic. Kam sā'ah ila — ?

Persian. Chand sā'at-ast bi — ?

Turkish. — é qach sā'atleq yol vār ?

Arm. Qani zham e minehev — ?

Kurd. Chand sā'at haya la — ?

Syriac. Kma sā'é ith ta — ?

Take me to —.

Arabic. Dall-ni ila — (pl. Dallū-ni ila —).

Persian. Marā bi — bi-bar.

Turkish. Béni — é götür.

Arm. Dareq intz minehev —.

Kurd. Nishāmin bedé la —.

Syriac. Naubelli l —.

Where is there drinking water on this road ?

Arabic. Ain mā ash-shirb fi hādha't-ṭariq ?

Persian. Dar īn rāh āb-i-khur-danī kujāst ?

Turkish. Bū yol-da ichilējék sū néréde dir ?

Arm. Our khmelou chour ga ays janpou vra ?

Kurd. Kāné avé vakhwārené bvī riā ?

Syriac. Aikailai māya deshtāya b'adh ūrkha ?

Is it a camel road ?

- Arabic.* Hal at-ṭarīq yuwāfiq lil-jimāl ?
Persian. Rāh-i-shutur ast ?
Turkish. Dêvê yolu-mi dir ?
Arm. Oughdi jampa e artioq ?
Kurd. Av riâ bo heshter bâsha ?
Syriac. Kkhaskha adh ūrkha ta gūmlé ?

Is it only a mule road ?

- Arabic.* Hal hua ṭarīq lil-bighāl faqaṭ ?
Persian. Faqaṭ az barāyi qātirhā khūbast ?
Turkish. Yaliniz qater yolu-mi dir ?
Arm. Miayn chorii jampa e artioq ?
Kurd. Av riâ bas bō hesterāna ?
Syriac. Gallo ūrkha dkawedhnéla ūbass ?

4. A VILLAGE OR TOWN

What is this place called ?

- Arabic.* Mā ism hādha'l-makān ?
Persian. Bi injā chi mī-gūyand ?
 or Injā chi nām dārad ?
Turkish. Bū yérin ismi né dir ?
Arm. Inchbes g'gochvi ays deghn ?
Kurd. Nāvé av 'ard chīa ?
Syriac. Milé shimma d'adh dūk-tha ?

How many houses in this village ?

- Arabic.* Kam bait fi hādhihi'l-qaryah ?
Persian. Dar īn deh chand khāneh dārad ?
Turkish. Bū köide qach év vār ?
Arm. Qani doun ga ays kiughin mech ?
Kurd. Chand māl haya lavi gund ?
Syriac. Kma bātē ith b'adh mā-tha ?

Is it only fit for men on foot ?

- Arabic.* Hal hua yuwāfiq lil-mushāt faqaṭ ?
Persian. Faqaṭ az barāyi piyā-dagān khūbast ?
Turkish. Yaliniz yāyan gidén-léré iyi-mi dir ?
Arm. Mithe miayn hediodn martots harmar e ?
Kurd. Av ré bas payā ra ?
Syriac. Gallo bas kkhaskha ta nāshé rakhāshé ?

Where is the post ?

- Arabic.* Ain al-bōstāh ?
Persian. Post khāneh kujāst ?
Turkish. Postakhāné néréde dir ?
Arm. Our e namagadounn ?
Kurd. Pōstakhānah lakū da-réya ?
Syriac. Aikaila pōstakhānah ?

Show me the telegraph office.

- Arabic.* Ain bait at-telegrāf.
Persian. Telegrāf-khāne-rā bi-man nishān bi-dihid.
Turkish. Bana téléghraf-khāné-yi göstér.
Arm. Our e herrakradounn.
Kurd. Telegrāf khānah nishāmin beda.
Syriac. Makhzéli telegrāf khāna.

Is there a telephone office here ?

Arabic. Hal yūjad maḥall-talfūn hunā ?

Persian. Īnjā telefūn dārad ?

Turkish. Burda tēlēfon mērkēzi vār mi ?

Arm. Hos herratzayn ga artioq ?

Kurd. Tēlēfon khānah lahara haya ?

Syriac. Īth ākha dūkthat tēlēfon ?

Where is the inn ?

Arabic. Ain al-khānah ?

Persian. Khān (kārwānsarāi, chāpārkhāneh) kujāst ?

Turkish. Khān néréde dir ?

Arm. Our e otevan ?

Kurd. Khān lakudaréya ?

Syriac. Aikaila khān ?

We are going to stay the night here.

Arabic. Nabīt hunā.

Persian. Imshab ĳnjā mī-mānīm.

Turkish. Biz gējē burda dura-jayiz.

Arm. Kishern hos bidi mnanq.

Kurd. Av shav am lahéra débim.

Syriac. Bdamkhōkh ākha idlailē.

5. AT A RIVER**What is this river called ?**

Arabic. Mā ism hādha'n-nahr ?

Persian. Īn rūd-khāneh chi nām dārad ?

Turkish. Bū irmaghen ismi né dir ?

Arm. Inchbes g'gochvi ays kedn ?

Kurd. Navé av āv chīa ?

Syriac. Milé shimma d'adh néhra ?

How deep is the river ?

Arabic. Esh 'umq hādha'n-nahr ?

Persian. Rūd-khāneh chi-qadar 'amīq-ast ?

Turkish. Sū né qadar dérin dir ?

Arm. Vorchap khor e ays kedn ?

Kurd. Vī āv chand kūra or 'amīqa.

Syriac. Kmailē 'amūqa adh néhra ?

Where is the nearest bridge ?

Arabic. Ain al-jisr al-aqrab ?

Persian. Kudām pul nazdīktar-ast ?

Turkish. Īn yaqen köprü néréde dir ?

Arm. Our e amenamod gam-ourchn ?

Kurd. Nézikter prr lakū daréya ?

Syriac. Aikailē gishra āu bish qariwa ?

Take me there.

Arabic. Khudh-ni ila hunāk.

Persian. Marā ānjā bi-bar.

Turkish. Béni oraya götür.

Arm. Hon dareq zis.

Kurd. La āu daré nishāmin beda.

Syriac. Naubellī ltāma.

Show me the nearest ferry.

- Arabic.* Ain al-ma'bar al-aqrah.
Persian. Guzār-gāhī ki nazdiktār
 bāshād bi-man nishān
 bi-dih.
Turkish. Bana én yaqen géchid-
 yérini göstér.
Arm. Tsuyts dveq intz amen-
 amod kedantsn.
Kurd. 'Ardé nézikter bō darbāz
 nishāmin beda.
Syriac. Aikaila ·dūktha dep̄sa'a
 āi besh qarūta.

Get hold of a boat (canoe).

- Arabic.* Jīb-li balam.
Persian. Kashtī paidā kun.
Turkish. Bir qayiq bul.
Arm. Mi navag kdeg.
Kurd. Gamī paida beka.
Syriac. Khzī kha qāyegh.

Is there a raft here ?

- Arabic.* Hal yūjad kalak ?
Persian. Kalak injā paidā mī-
 shavad ?
Turkish. Burda sal vār mi ?
Arm. Hos lasd ga artioq ?
Kurd. Kalak lahéra haya ?
Syriac. Gallo ith kalak ākha ?

Is the current strong ?

- Arabic.* Hal jarayān al-mā sarī' ?
Persian. Āb tund mī-ravad ?
Turkish. Aqinté choq vār mi ?
Arm. Mithe hosangn zoravor e ?
Kurd. Av zakhma ?
Syriac. Gallo māya zarbānēlai ?

Where is the easiest place to swim across ?

- Arabic.* Aiy makān al-as-hal
 ḥatta nasbaḥ wa-
 na'bur ?
Persian. Kujā mī-tawānam bi-āsānī
 bi-shināvarī bi-guzaram ?
Turkish. Ö bir tarafa yüzérék
 gitmek ichin én qolaī
 yér néréde dir ?
Arm. Our e amenaheshd vayrn
 loghalou antin ?
Kurd. Chī 'ard āsāntira ta am
 bmalavānyé darbāz kin ?
Syriac. Aimaila dūktha ai besh
 sanāhi tad sākhokh wpa-
 sokh ?

Take us across.

- Arabic.* 'Abbir-nā (pl. 'Abbirū-nā).
Persian. Mārā bi-ān ṭaraf bi-barīd.
Turkish. Bizi qarshiyé géchir.
Arm. Antin dareq mez.
Kurd. Ma darbāz bika.
Syriac. Mapsīlan.

You will be rewarded.

- Arabic.* Nujāzīk (pl. Nujāzīkum).
Persian. In'ām khāhīm dād.
Turkish. Bakhshīsh véréjéyiz.
Arm. G'vartzadrenq tzez.
Kurd. Amé teshtak dīn ta.
Syriac. Bed yawekhlokh kha
 mindī.

You must go in front of me.

- Arabic.* Lāzim tamshi quddāmī.
Persian. Bāyad jilau-i-man bi-
 ravīd.
Turkish. İleri gitmélisin.
Arm. Arrcheves yertalou eq.
Kurd. Lāzima tu péshémīn
 deché.
Syriac. Klāzim dzālokh qamāya
 minnī.

What lies on the other side ?*Arabic.* Mā 'ala'l-jānib al-ākhar ?*Persian.* Chi jā (place, or) shahr (city) dar ān taraf ast ?*Turkish.* Uté tarafda né vār ?*Arm.* Inch degh e timatsi goghm ?*Kurd.* Lavé tarafé chî haya ?*Syriac.* Mā ith lāu bāla khinna ?**Is it far to the mouth ?***Arabic.* Hal ba'id ila maṣabb (or fam) an-nahr ?*Persian.* Az injā tā ānjā ki dar daryā mī-rīzad dūr-ast ?*Turkish.* Chai aghzi uzaq-mi dir ?*Arm.* Kedaperann herrou e artioq ?*Kurd.* Zh-harā hattā vī āv dchet bahré dūra ?*Syriac.* Gallo rahūqtaila ūrkha min ākha hul d'āwir adh néhra lyāma ?**6. A MOUNTAIN OR HILL****What is this big mountain called ?***Arabic.* Mā ism hādha'l-jabal al-kabīr ?*Persian.* Īn kūh-i-buzurg chi mī-gūyand ?*Turkish.* Bū büyük dāghen ismi né dir ?*Arm.* Inehbes g'gochvi ays medz lerrn ?*Kurd.* Nāvé vī chîā mazin chîa ?*Syriac.* Milé shimma d'adh tūra rāba ?**What is the easiest way up the hill ?***Arabic.* Aiy tariq al-as-hal naṣ'ad at-tall ?*Persian.* Bi-kudām rāh bi-āsānī mī-tuwān bi-qulle-yi-ān kūh rasīd ?*Turkish.* Yuqāriyé én qolaī yol hangisi dir ?*Arm.* Vorn e amenaheshd jampan tebi plourn ?*Kurd.* Chî ré āsāntira lasaré vī chîā ?*Syriac.* Aimalā ūrkha ai besh sānāhī tad asqokh l'adh tūra ?**How high is the mountain ?***Arabic.* Mā 'aluw al-jabal ?*Persian.* Īn kūh chi-qadar buland ast ?*Turkish.* Dāgh né qadar yüksék dir ?*Arm.* Vorchap partzr e ays lerrn ?*Kurd.* Vī chîā chand bilinda ?*Syriac.* Kmailé rāma adh tūra ?**Is it very steep ?***Arabic.* Hal hua kathīr mutaḥaddir ?*Persian.* Khailī sar-ā-bālāst ?*Turkish.* Pék dik mi dir ?*Arm.* Shad zarrivir e artioq ?*Kurd.* Galak zaḥmata ?*Syriac.* Gallo kabīra 'asqailé ?

Is it dangerous ?

- Arabic.* Hal hua mukhtir ?
Persian. Khaṭar-nāk ast ?
Turkish. Qorqulu mu dir ?
Arm. Vdankavor e artioq ?
Kurd. Khaṭar tēdā haya ?
Syriac. Gallo mar darak ilē ?

Can one get up on horseback ?

- Arabic.* Hal yumkin naṣ'ad rāki-bīn ?
Persian. Suwār mī-shavad raft ?
Turkish. At-ilē chikilē bilirmi ?
Arm. Tzirov artioq gareli e ver elnel ?
Kurd. Am tkārin bechim lasar beswārī ?
Syriac. Gallo iban aṣqokh braka-wūtha ?

Can the guns be got up ?

- Arabic.* Hal yumkin taṣ'id al-madāfi' ?
Persian. Tūp-hā-rā mī-shavad ānjā burd ?
Turkish. Toplar yuqāriyē chikar-ela bilirmi ?
Arm. Artioq gareli e tntanot-nern ver hanel ?
Kurd. Am dikārin tōpā lasar helinin ?
Syriac. Gallo iban dmasqōkh tō-patha ?

Yes, but they cannot be got down on the other side.

- Arabic.* Na'am, walākin lā yumkin tanzil-hum min al-jānib al-ākhar.
Persian. Balī, amtmā az ān ṭaraf namī - shavad pā'in āvardan.
Turkish. Évét, ammā üte tarafda indiriléméz.
Arm. Ayo, payts che garili zanonq var ichetsnel mius goghm.
Kurd. Haré, amma am nikārin lāav ṭerefē wān lakh-wār bestinin.
Syriac. Na'm, illa laiban dman-khthukhlai mau bāla khenna.

Are there several ways down ?

- Arabic.* Ṭuruq kathīrah lin-nuzūl ?
Persian. Āyā, chand rāh bi-pā'in dārad ?
Turkish. Ashāgheya bir qach yol vār mi ?
Arm. Artioq shad jampaner gan tebi var ?
Kurd. Galak riā haya lveré ?
Syriac. Gallo ith kabīrē ūrkhātha linkhātha ?

Are there any robbers about ?

- Arabic.* Hal tūjad ḥarāmīyah ?
Persian. Dar īn jā-hā duzd dārad ?
Turkish. Etrafda khersez vār mi ?
Arm. Avazagner gan artioq ays goghmern ?
Kurd. Diz haya ?
Syriac. Gallo ith ganāwé ?

7. A FOREST

How big is the forest ?

- Arabic.* Esh kubr al-ghāb ?
Persian. Īn bīsheh (or jangal) chi-qadar buzurg-ast ?
Turkish. Ormān né qadar büyük dir ?
Arm. Andarrn vorchap medz e ?
Kurd. Av ghābah chand mazina ?
Syriac. Kmaila rabtha adh ghāba ?

How wide is it ?

- Arabic.* Esh 'ardh-hu ?
Persian. Pahnāsh chi-qadar buzurg-ast ?
Turkish. Né qadar geniş dir ?
Arm. Vorchap layn e ?
Kurd. Pehnēwī (or ferrahewī) chanda ?
Syriac. Kmaila pethyūthah ?

Where does the road go through the forest ?

- Arabic.* Fī aiy jihah min al-ghāb at-tariq ?
Persian. Īn rāh ki az jangal mī-guzarad kujā mī-ravad ?
Turkish. Bū ormāndan géchén yol néréyé gidér ?
Arm. Our g'erta jampan andarri mechen ?
Kurd. Ré bvī ghābah lakū daré-ya ?
Syriac. Aikaila ūrkha b'adh ghā-ba ?

Can mounted troops get through the forest ?

- Arabic.* Hal yumkin al-khaiyālah ya'burūn al-ghāb ?
Persian. Qushūn-i-suwār mī-tawānad az bīsheh bi-guzarad ?
Turkish. Ormāndan süvāri géché-bilirmi ?
Arm. Hedzelazorq grna artioq antsnel andarri mechen ?
Kurd. Dikārīn suwārī déchin nivā vī ghābah ?
Syriac. Ībai rakāwé pasī b'adh ghāba ?

Yes, but I don't think one can get through with the guns.

- Arabic.* Na'am, walākin mā azunn mumkin lil-madāfi' .
Persian. Balī, ammā gumān nami -kunam ki tūp bi-ravad.
Turkish. Évét, faqat zann étmém ki top ilé géchilébilir.
Arm. Ayo, payts chem gardzer gareli e tntanotnerov antznel mechen.
Kurd. Haré, amma tōpā nikārīn bechin.
Syriac. Na'm, illa la kẓainin tō-pātha ībai d'aurī.

8. RAILWAY STATION

Is it far to the railway ?

Arabic. Hal ba'id ila's-sikkat al-hadid ?

Persian. Āyā, bi-rāh-i-āhan dūr-ast ?

Turkish. Demir yoluna uzaq-mi dir ?

Arm. Yergatoughin artioq herrou e ?

Kurd. Rîa paporê chand dūra ?

Syriac. Kmaila raḥūqta ūrkha diprizla ?

Only half an hour.

Arabic. Faqaṭ niṣf as-sā'ah.

Persian. Nīm sā'at rāh-ast ū bas.

Turkish. Salt yarım sā'at dir.

Arm. Miayn ges zham.

Kurd. Nîv sā'at ūbas.

Syriac. Palgê dsā'ah bas.

When does the train arrive ?

Arabic. Mata yaṣil al-qitār ?

Persian. Qitār kai mī-rasad ?

Turkish. Trén né zémān gélir ?

Arm. Yerp knatsqn g'hasni ?

Kurd. Rîa paporê kangê déet ?

Syriac. Īman bed athya ūrkha diprizla ?

When does the train go to — ?

Arabic. Mata yusāfir al-qitār ila — ?

Persian. Qitār bi — kai mī-ravad ?

Turkish. Trén — é né zémān gidér ?

Arm. Yerp knatsqn g'megni ?

Kurd. Pāpor kangê déchet la — ?

Syriac. Īman bedzāla ūrkha diprizla l — ?

Where is the next train coming from ?

Arabic. Min ain yajī al-qitār ath-thāni ?

Persian. Qitār az kujā mī-āyad ?

Turkish. O bir trén nérédén gélir ?

Arm. Ousti gu'ka hachort knatsqn ?

Kurd. Pāpor zhkū daré déet ?

Syriac. Mīn aika bed athya ūrkha diprizla ?

Stop the train.

Arabic. Waqqif al-qitār.

Persian. Qitār-rā istādeh kun.

Turkish. Tréni durdur.

Arm. Knatsqn getsoutseq.

Kurd. Pāpor besakkina.

Syriac. Maḥmella ūrkha diprizla.

Get me a porter.

Arabic. Jib-li ḥammāl.

Persian. Hammālī paidā kun.

Turkish. Bana bir ḥammāl gétir.

Arm. Perrnagir jareq.

Kurd. Ḥammālak bōmin paidā bekā.

Syriac. Maithēlī khā ḥammāla.

What is the fare ?

Arabic. Kam al-ujrah ?

Persian. Chand bāyad bi-diham ?

Turkish. Yol parase né qadar dir ?

Arm. Vorqan e janabarha-dzakhqn ?

Kurd. Chand ḥaq az bedem ?

Syriac. Kma ṭimé yawin ?

Where is my luggage ?

Arabic. Ain asbābi (or 'afshi) ?

Persian. Asbāb-i-man kujāst ?

Turkish. Éshyām nérédé dir ?

Arm. Our e ireghens ?

Kurd. Asbābémin lakū daréna ?

Syriac. Aikailai sabābī ?

9 INQUIRIES ABOUT TROOPS

Have you seen our troops ?

Arabic. Hal ra'aita (*pl.* ra'aitum)
'asākīr-nā ?

Persian. Qushūn-i-mārā dīda-īd ?

Turkish. 'Askérimizi gördünüz-
mü ?

Arm. Desaq artioq mer zor-
qern ?

Kurd. 'Askarāmā ta dīt ?

Syriac. Gallo khzélōkh 'askar dī-
yan ?

Do you know where the troops are ?

Arabic. Hal tadri (*pl.* tadrūn)
ain al-'askar ?

Persian. Mī-dānīd ki qushūn ku-
jāst ?

Turkish. 'Askérin néréde oldu-
gunu bilirmisiniz ?

Arm. Kideq artioq our yen
mer zorqern ?

Kurd. Tu tzānī 'askar lakū da-
réya ?

Syriac. Gallo yadh'ét aikaila 'as-
kar ?

Yes, I saw them by the wood.

Arabic. Na'am, ra'aituhum qarīb
al-ghāb.

Persian. Balī, ān-hā-rā dam-i-
bisheh dīdam.

Turkish. Évét, ornānen yanında
gördüm.

Arm. Ayo, andarri mod desa
zanonq.

Kurd. Haré, ma awān dīt né-
ziké vī ghābah.

Syriac. Na'm kemkhāzennai qor-
ba d'adh ghāba.

What sort of troops and how many are they ?

Arabic. Aiy nau' min al-'asākīr
wa-kam 'adad-hum ?

Persian. Chi jūr qushūn, ū chand
nafar ?

Turkish. Né durlu 'askér dir, vé
'addé né qadar ?

Arm. Inch desag zorqer yev
qani had yen ?

Kurd. Chī tōv 'askarin ū chan-
din ?

Syriac. Mā tūkhma d'askarīlai
wekmailé miniānaihi ?

Five thousand, with cavalry and guns.

Arabic. Khamsat ālāf ma'a khai-
yālah wa-madāfi'.

Persian. Panj hazār, bā suwār ū
tūp.

Turkish. Bésh bin vār, süvāri ilé
toplar.

Arm. Hink hazar, hedzelazor-
gov yev tntanotnerov.

Kurd. Penj hazār suwār ū tōpā.

Syriac. Khamsha alpé immed
swāriyé ütōpātha.

Since when are they there ?

Arabic. Min aiy mata kānū
hunāk ?

Persian. Az chi waqt ānjā būdeh-
and ?

Turkish. Né vaqet-dan-béri orada
dirlér ?

Arm. Yerpen i ver hon yen ?

Kurd. Zhchī wakht wān lavi
daréna ?

Syriac. Min īmanīlai tāma ?

In which direction have they marched ?

- Arabic.* Ila aiy jihah mashū ?
Persian. Bi-kudām taraf rawāneh shudeh-and ?
Turkish. Hangi jihaté harékét étdilér ?
Arm. Vor goghm qaletsin ?
Kurd. Lachī tarafé chōyen ?
Syriac. Gallo şüb aima taraf zellai ?

Take me to the Colonel.

- Arabic.* Waddīni ila'l-mīrālai.
Persian. Marā pīsh-i-sartīp bi-bar.
Turkish. Bēni mīrālāya götür.
Arm. Dareq zis kndabedin.
Kurd. Pēshé mīralāi min bébirra.
Syriac. Naubellī lgébed mīralāi.

Where is an officer ?

- Arabic.* Ain adh-dhābiṭ ?
Persian. Šāhib-maṣabī kujāst ?
Turkish. Zābit néréde dir ?
Arm. Our ga mi sha ?
Kurd. Zābiṭ lakū daréya ?
Syriac. Aikailé zābiṭ ?

I have a letter from our General.

- Arabic.* 'Indi maktūb min mu-shīr-nā.
Persian. Kāghazī dāram az sardār
Turkish. Qomāndānimizdan bēnda bir méktūb vār.
Arm. Namag ounim mer zora-beden.
Kurd. Kāghazak zhsar'askarēma lagal min haya.
Syriac. Iṭh immī kha kthāwa min sar'askar diyan.

10. FOOD AND DRINK

I am hungry, I wish to eat.

- Arabic.* Anā jū'an, arīd shai a'kul.
Persian. Gurasneh-am, mī-khāham bi-khuram.
Turkish. Qarnem ach, yéyéjék bir shei istérim.
Arm. Anotiyem, oudel g'ouzem.
Kurd. Az bersima, ma tishtak tvét.
Syriac. Kpīnaiwin, kibin d'akh-lin.

I am thirsty, I wish to drink.

- Arabic.* Anā 'aṭshān arīd shai ashrah.
Persian. Tishneh-am, mī-khāham bi-nūsham.
Turkish. Sūsuzem, sū ichmék istérim.
Arm. Dzaravi yem, khmel g'ouzem.
Kurd. Az téhnim, vakhwāriné ma tvét.
Syriac. Šihyaiwin, kibin dshātin.

Where can I get food ?

- Arabic.* Ain aḥṣṣil aṭ-ṭa'ām ?
Persian. Az kujā mī-tawānam
 khurdanī paidā kunam ?
Turkish. Nérédé yéyéjék bûla bi-
 lirim ?
Arm. Our grnam oudeliq
 kdnal ?
Kurd. Teshtak bō khwāriné
 lakū daré az paidā
 bikim ?
Syriac. Gallo min aika khāzin
 khā mindī ta ikhāla ?

Innkeeper, we want a meal.

- Arabic.* Yā ṣāhib al-bait, nurīd
 akl.
Persian. Mī-khāhīm chīzī bi-
 khūrīm.
Turkish. Khānji, yémék istériz.
Arm. Bantogabed, geragour
 gouzenq.
Kurd. Khānchī, ma tesht tvét.
Syriac. Khānchī, kibōkh ikhāla.

Give me something to drink.

- Arabic.* A'ṭini farid shai ashrah.
Persian. Chīzī nūshīdanī bi-man
 bi-dihīd.
Turkish. Bana ichéjék bir shei vér.
Arm. Khmelou mī pan dveq.
Kurd. Teshtak bō vakhwāriné bō
 min beda.
Syriac. Hallī khā mindī ta shtāya.

Have you enough for all my men ?

- Arabic.* Hal 'indak shai yakfi
 kull rijāli ?
Persian. Āyā, az barāyi hame-yi-
 ādamhā-yi-man kāfī dā-
 rīd ?
Turkish. Néférlerimin hépisiné yé-
 téjék qadar vār-mi ?
Arm. Artioq pavaganachap
 ouneq polor martots's
 hamar ?
Kurd. Lagalta haya tesht bō
 hammū mérémin ?
Syriac. Gallo ittokh mindī dik-
 mālé ta kullai nāshé
 dī ?

Is the water good here ?

- Arabic.* Hal al-mā hunā jaiyid ?
Persian. Āb dar īnjā khūb-ast ?
Turkish. Buranen süyu iyi mi
 dir ?
Arm. Chourn artioq lav e hos ?
Kurd. Āv lahéra khwasha ?
Syriac. Gallo māya d'ākha ran-
 délai ?

Have you fresh eggs ?

- Arabic.* Hal 'indkum baidh ?
Persian. Tukhm-i-murgh-i-tāzeh
 dārīd ?
Turkish. Tāzé yemurtanez vār
 mı ?
Arm. Artioq ouneq tharm
 havgit ?
Kurd. Nū hékā lagalwā haya ?
Syriac. Gallo ittaukhū bé'é
 randé ?

Bring bread and cheese.

- Arabic.* Jīb-lanā khubz wa-jubn.
Persian. Nān ū panīr bi-yār.
Turkish. Ékmék ilé pénir gétir.
Arm. Peretseq hats, yev banir ?
Kurd. Nān ū penīr bō ma bīna.
Syriac. Maithélan likhma ūgūpta.

I am going to pay for it.

- Arabic.* Anā adfa' thamanha.
Persian. Pūl-i-ān-rā mī-khāham bi-dīham.
Turkish. Parasene véréjéyim.
Arm. Bidi vjarem ador hamar.
Kurd. Az haqqéwī bidem.
Syriac. Bidiyawin haq diyé.

Bring us coffee with milk.

- Arabic.* Jīb-lanā qahwah bi-ḥalīb.
Persian. Qahweh bā shīr-i-gāu bi-yār.
Turkish. Bizé sütlü qahvé gétir.
Arm. Gathov sourj peretseq mez.
Kurd. Qahwa ū shīr bōma bīna.
Syriac. Maithé lan qahwa ū khelya.

Bring us the bill.

- Arabic.* Jīb sūrat al-ḥisāb.
Persian. Hisāb-rā bi-yār.
Turkish. Bizé hisāb gétir.
Arm. Peretseq hashivn.
Kurd. Hisābéma bīna.
Syriac. Makhzélan ḥisāb diyan.

Hurry up, we haven't much time.

- Arabic.* Ista'jil, mā 'indnā waqt.
Persian. Zūd bāsh, khailī waqt na-dārim.
Turkish. Chabuk ol, choq vage-temez yoq.
Arm. Shdabetseq, shad zham-anaq ch'ounenq.
Kurd. Lazī bika, wakht mā nīna.
Syriac. Qalūla, lattan 'iddāna.

How much do we owe ?

- Arabic.* Kam naḥnu madyūnīn ?
Persian. Chand bāyad bi-dihīm ?
Turkish. Borjumuz né qadar ?
Arm. Vorqan g'bardinq tzez ?
Kurd. Haqqéta chanda ?
Syriac. Kmailé haq diyokh ?

How much does this cost ?

- Arabic.* Kam thaman hādha ?
Persian. Īn chand mī-arzād ?
Turkish. Bunun fi'ate né dir ?
Arm. Ays vorqan arzhe ?
Kurd. Haq avī chanda ?
Syriac. Milé tīmed ādhī ?

11. BILLETS, LODGING AND STABLING

I want quarters for 50 men.

- Arabic.* Arīd maḥall yasi' khamśin nafar.
Persian. Az barāyi panjāh ādam manzil mī-khāham.
Turkish. Elli néfēr ichun yér istérím.
Arm. Hisoun marti hamar degħ g'ouzem.
Kurd. Az 'ard dikhwāzim bō penjī zalām.
Syriac. Kibin dūktha ta khamshī nāshē.

Give me better quarters.

- Arabic.* A'ṭini maḥall aḥsan.
Persian. Manzilī bihtar az in bi-man bi-dih.
Turkish. Bana bündan iyi bir yér vér.
Arm. Aveli lav degħ dveq intz.
Kurd. 'Ard khwashter bō min beda.
Syriac. Hallī dūktha besh ṭauta.

Have you found me quarters yet ?

- Arabic.* Hal wajadta-li maḥall ?
Persian. Manzilī az barāyi man hanūz paidā kardeh-id ?
Turkish. Bizim ichun yér daha buldun mu ?
Arm. Intz hamar degħ kdaq the voch ?
Kurd. Ta 'ard bōma paidā kerī ?
Syriac. Gallo khzélōkh dūktha ṭālī ?

Where is the owner of the house ?

- Arabic.* Ain sāhib al-bait ?
Persian. Šāhib-i-inkhāneh kujāst ?
Turkish. Ev sāhibi néréde ?
Arm. Our e ays dan dern ?
Kurd. Khudāné vī māl lakū daréya ?
Syriac. Aikailé mared adh bai-tha ?

Light the fire, please.

- Arabic.* Arjūk ish'al an-nār.
Persian. Luṭfan ātash-rā bi-afrūz.
Turkish. Kérém ét, atéshi yaq.
Arm. Hajetseg gragn varrel.
Kurd. Bkaraméta, āgir bika.
Syriac. Kmarjin minnokh, ewōdh nūra.

I want stabling for 16 horses.

- Arabic.* Arīd akhūr li-sittatah-ashar ḥiṣān.
Persian. Az barāyi shūnzdeh asp ṭawileh mī-khāham.
Turkish. On alte āt ichun akhur istérím.
Arm. Dasnvets tzii hamar akhorr g'ouzem.
Kurd. 'Ard bō shāzdā asp dikh-wāzim.
Syriac. Kibin dūktha ta ishtāsar sūsé.

Thanks, we want nothing more.

Arabic. Ashkurak, hādha kull mā aradnā.

Persian. Luṭf-i-shumā ziyād, dīgar chīzī lāzim nadārim.

Turkish. Tēshékkür édérím, bashqa bir shei istémeyiz.

Arm. Shnorhagaloutiun, aveli pan chenq ouzer.

Kurd. Shukur, lateshtak dī hauja nīna.

Syriac. Shakrinnokh, lak sanqokh lmindī khenna.

Tell all people not to be afraid.

Arabic. Qul li-jamī' an-nās lā yakhāfū.

Persian. Bī-mardum bi-gū nātarsand.

Turkish. Bitün éhāliyé söilé qorq-mazsenlar.

Arm. Amen martots aseḡ vor ch'vakhnan.

Kurd. Bō hammu khalq khabar bida nātersin

Syriac. Makhber kullai nāshé dla zad'ī.

Where is there some clean water ?

Arabic. Ain najid mā ṣāfi ?

Persian. Āb-i-pāk kūjāst.

Turkish. Témiz sū nérédé bulunur?

Arm. Our ga maḡour chour ?

Kurd. Lakū daré āv khwash haya ?

Syriac. Aika ith māya randé ?

Clear those houses ; we are going to quarter our men in them.

Arabic. Farrigh tilk al-buyūt ; narid nusakkin rijāl^{nā} fihā.

Persian. Ān khāne-hā-rā khālī kun : mī-khāhīm ādam-hā-yi khud-rā ānjā manzil bi-dihīm.

Turkish. Shu évlérdén éhāliyi chiqār, néfératemeze orada oturtajaghez.

Arm. Maḡretseḡ ayt dounern, anonts mech bidi deghavorenḡ mer martiqn.

Kurd. Vān mālā khālī bika, amé mérékhwa lavédaré dainin.

Syriac. Msapqū an bāté, bedmatwokh nāshan bḡawaihi.

Have you smallpox in this village ?

Arabic. Hal jidri fī hādhihi'l-qaryah ?

Persian. Dar īn deh ābileh dārad ?

Turkish. Bū köidé chichék khastaleghe vār mi ?

Arm. Dzaghgakhd ga artioḡ ays kiughi mech ?

Kurd. Āwlek (or khūrī) lav ḡünd haya ?

Syriac. Gallo ith shalqō (or shikhna) b'adh mātha ?

Tell me the house where there are sick men.

Arabic. Akhbirni ain al-hōsh al-ladhi fihi mardha.

Persian. Marā ān khāne-rā nishān deh ki-mardum-i-nā-khush. dar ānjā ha-stand.

Turkish. Ichindé khasta bulunan évi bana göstér.

Arm. Asatseq intz ayn doun'n our hivant martiq gan.

Kurd. 'Ardé nāsākha nishāmin beda.

Syriac. Makhzéli dūktha d'ith bā krihé.

Is it feverish here ?

Arabic. Hal hādha'l-makān fihi humma ?

Persian. Īnjā tab dārad ?

Turkish. Burase sitmale mi dir ?

Arm. Artioq chermod degh e hos ?

Kurd. Tā lahérā haya ?

Syriac. Gallo ith shātha b'adh dūktha ?

Is it healthy here ?

Arabic. Hal hādha'l-makān mu-wāfiq liṣ-ṣiḥḥah ?

Persian. Īnjā sālim-ast ?

Turkish. Buranen havāse iyi-mi dir ?

Arm. Artioq arrohch degh e hos ?

Kurd. Bāyé vī ard khwasha ?

Syriac. Gallo manākh d'adh dūktha randailé ?

12. STRANGERS OR SUSPECTS

Stop ! or I shall shoot.

Arabic. Qif ! wa-illā uqauwisak.

Persian. Bi-ist, wa-illā tīr mī-andāzam.

Turkish. Dur ! yoqsa atésh idérin.

Arm. Getseq! yethe voch g'zar-nem.

Kurd. Rawustā ! (or bisakkinā) yān az ta kuzhim.

Syriac. Hmōl ! illa bedmākhin.

Don't move from the spot.

Arabic. Lā tataḥarrak min makānik.

Persian. Az ānjā ki hastī ḥarakat na-kun.

Turkish. Oradan qimildanma.

Arm. Mi sharzhir degghed (sing.), ch'sharzhiq deggherned (pl.).

Kurd. Zhvédaré nacha.

Syriac. La mḥarkit min dūkthokh.

Stand a little further off.

- Arabic.* Qif ab'ad.
Persian. Qadrī dūrtar bi-ist.
Turkish. Bir az daha uzaqda dur.
Arm. Poqr inch aveli herroun
getseq.
Kurd. Dūrter bisakkinā.
Syriac. H mōl besh rahūqa.

Come closer.

- Arabic.* Taqarrab (*pl.* Taqarrabū).
Persian. Nazdiktār biyā.
Turkish. Daha yaqen gél.
Arm. Aveli mod yegeq.
Kurd. Nézikter wara.
Syriac. Hayyo besh qariwa.

Turn round.

- Arabic.* Dauwir (*pl.* Dauwirū).
Persian. Bar gard.
Turkish. Dön.
Arm. Tartzeq (*in imperative*).
Kurd. Bezevirra.
Syriac. Pthol or khdhōr.

Hands up !

- Arabic.* Arfa' yadaik !
Persian. Dast bar dārid !
Turkish. Éllérini qaldir !
Arm. Tzerrqernit partzra-
tsoutseq !
Kurd. Dastéta helina !
Syriac. Maurim idhāthokh !

Put down your arms.

- Arabic.* Irmī aslīhatak (*pl.* Irmū
aslīhat-kum).
Persian. Aslīhah rū-yi zamīn bi-
guzār.
Turkish. Silāhene yérē brāq !
Arm. Zengernit var dreq.
Kurd. Chakkéta bāwézha.
Syriac. Mhālik chakkokh.

Surrender.

- Arabic.* Sallim nafsak.
Persian. Khud-rā taslīm kun.
Turkish. Téslim ol.
Arm. Antznadour yegheq (*in
imperative*).
Kurd. Taslīm beka.
Syriac. Msālim.

You may not talk to any one.

- Arabic.* Lā tatakallam (*pl.* tata-
kallamū) ma'a aḥad.
Persian. Na-bāyad bā kasī ḥarf
bi-zanī.
Turkish. Hich bir kimséilé qonush-
mayajaqsın.
Arm. Ourishi hed khoselou
ch'eq.
Kurd. Lagal kas nā khéva.
Syriac. La maḥkit immed chū
kha.

You are trying to deceive me.

- Arabic.* Anta tarīd an takhda'-ni.
Persian. Mī-khāhīd marā gūl bi-
zanīd.
Turkish. Bēni aldatmagha chā-
lishyorsun.
Arm. G'ashkhadiq khapel zis.
Kurd. Ma khalatāndin ta
khwest.
Syriac. Kibet tad maghelṭetti.

You are lying !

- Arabic.* Anta kadhdhāb !
Persian. Durūgh mī-gū'ī !
Turkish. Yalān söiléyorsun !
Arm. Soud g'khosiq !, g'sdeq !
Kurd. Tū drau kir.
Syriac. Kimdaglit.

You are a spy !

- Arabic.* Anta jāsūs !
Persian. Jāsūsī !
Turkish. Sén jāsūs sin !
Arm. Lrdes eq !
Kurd. Tu jāsūsī !
Syriac. Gashōshaiwet !

Take off your belt.

- Arabic.* Fuk hizāmak.
Persian. Kamarband - i - khud - rā
 bar dārīd.
Turkish. Qayeshene chiqar.
Arm. Qagetseq tzer kodin.
Kurd. Pishtëta vaka (or kama-
 rêta daina).
Syriac. Shrī shibāqokh.

If you behave you will be safe.

- Arabic.* Hassin sulūkak takun
 fī amān.
Persian. Agar bi ṭaur-i-ma'qūl
 raftār kunī, zararī bi-tū
 na-khāhad rasīd.
Turkish. Éyér éyi davranarsan
 qorqusuz ola bilirsin.
Arm. Yethe kheloq genaḡ
 anvḡdank g'mnaḡ.
Kurd. 'Āqil bika ū tu khalāṣ biki.
Syriac. Hwī 'āqil ū bedkhalṣit.

You are under arrest.

- Arabic.* Anta tahta tauḡif.
Persian. Zīr-i-tauḡif hastī.
Turkish. Tahte tévḡifdé sin.
Arm. Galanavor eq.
Kurd. Tu girtīé.
Syriac. K'ārinnokh.

13. WOUNDS OR SICKNESS**Do you feel better ?**

- Arabic.* Hal anta aḡsan ?
Persian. Aḡwāl-i-shumā bihtar-
 ast ?
Turkish. Kéndini daha iyi güri-
 yormisin ?
Arm. Aveli lav g'zkag artioḡ ?
Kurd. Tu khwashteré ?
Syriac. Gallo besh randaiwet ?

What is the matter ?

- Arabic.* Mā al-khabar ?
Persian. Chi (zarar) dārīd ?
Turkish. Né vār ?
Arm. Inch ga ? inch e
 badahadz ?
Kurd. Chī haya ?
Syriac. Mā ith ?

Do you feel worse ?

- Arabic.* Hal anta adh'af ?
Persian. Aḡwāl-i-shumā badtar-
 ast ?
Turkish. Kéndini daha féna
 güriyormisin ?
Arm. Aveli vad g'zkag artioḡ ?
Kurd. Tu kharābteré ?
Syriac. Gallo besh kharābaiwet ?

I am wounded.

- Arabic.* Anā injaraḡt.
Persian. Zakhm khurdeh-am.
Turkish. Yarale-im.
Arm. Viravorvadz yem.
Kurd. Az brindārim.
Syriac. Jriḡhaiwin.

Where are you wounded ?

- Arabic.* Ain injaraht ?
Persian. Zakhm-at kujāst ?
Turkish. Nérédé yaralesin ?
Arm. Vor degheh viravorvadz eq ?
Kurd. Brinéta lakū daréya ?
Syriac. Aikaiwet jriha ?

In the knee, the foot.

- Arabic.* Fir-rukbaḥ, fil-qadam.
Persian. Dar zānū, dar pā.
Turkish. Dizimden, ayakta.
Arm. Dzounges, vodqes.
Kurd. La zhnū (or la zarānī), la pé.
Syriac. Bgō birkā, bgō aqla.

Keep quiet.

- Arabic.* Uskut (don't talk), lā tataharraḥ (don't move).
Persian. Āsūdeh bāsh.
Turkish. Qimildanma.
Arm. Hantard getseq.
Kurd. Nākhéva (don't talk), ḥarakat naka (don't move).
Syriac. Shtōq (don't talk), la mḥarkit (don't move).

You mustn't speak.

- Arabic.* Lā tatakallam.
Persian. Na-bāyad ḥarf bi-zanīd.
Turkish. Laqerde etmemelisin.
Arm. Bedq che khosiq.
Kurd. Nākhéva.
Syriac. La maḥkit.

Sit down, lie down.

- Arabic.* Uq'ud (pl. Uq'udū), idh-taji' (pl. idhtaji'ū).
Persian. Bi-nishin, bi-khāb.
Turkish. Otur, yat.
Arm. Nsdetseq, barrgetseq.
Kurd. Rūna, rāhat bistina or draizh biba.
Syriac. Itū, irokh.

Undress yourself.

- Arabic.* Ikhla' thiyābak.
Persian. Rakht-i-khud-rā bi-kan or lukht shau.
Turkish. Soyun.
Arm. Hanvetseq.
Kurd. Jilkéta beshalina.
Syriac. Shlōkh jullokh.

Give me water.

- Arabic.* A'tini mā.
Persian. Ab bi-dih.
Turkish. Bana sū vér.
Arm. Chour dveq intz.
Kurd. Av bida min.
Syriac. Hallī māya.

Here is water and brandy.

- Arabic.* Hādha mā wa-kunyāk.
Persian. Īnak, āb ū konyāk.
Turkish. Ishtë sana sū ilē konyāk.
Arm. Aha chour yev coniac.
Kurd. Avā āv ūkonyāk.
Syriac. Hā māya ū kōnyāk.

Give me a bandage.

- Arabic.* A'tini rabāṭah.
Persian. 'Iṣābe-yi bi-man bi-dih.
Turkish. Bana bir yara sarghese vér.
Arm. Viragab dveq intz.
Kurd. Pāta bō min bina.
Syriac. Hallī khḍha pasta.

Help me with the bandaging.

- Arabic.* Sā'id-ni'ala hādha'r rabṭ.
Persian. Dar 'iṣābeh bastan marā yāwarī kun.
Turkish. Bana sargheye sarmaqda yardem ét.
Arm. Oknetseq intz viraga-poutiamp.
Kurd. Lashadāndiné hārémīn wara.
Syriac. 'Önnī b'iṣāra.

Go to the Doctor and tell him to come at once.

- Arabic.* Ruḥ ila't-ṭabīb wa-qul lahu ya'ti ḥālan.
Persian. Ḥakīm-rā bi-gū zūd bi-yāyad.
Turkish. Hekime git söilē ki şimdi buraya gēlsin.
Arm. Knatseq pzhishgin yev asatseq anmichabes ka.
Kurd. Harra nīk ḥakīm ūbēzha bōwī da zū ét.
Syriac. Sī lgēbed ḥakīm ūmōré d'āthē qalūla.

Take this medicine.

- Arabic.* Ishrab hādha'd-dawā.
Persian. Īn dārū-rā bi-khur.
Turkish. Shu 'ilāje ich.
Arm. Arreg ays teghn.
Kurd. Vī darmān bestina.
Syriac. Shqōl adh darmāna.

Take this man to hospital.

- Arabic.* Khudh (pl. Khudhū) hādha'r-rajul ila'l-mus-tashfa.
Persian. Īn mard-rā bi mariz-khāneh bi-bar.
Turkish. Bū nēfēri khasta-khānéyé gōtür.
Arm. Hivanlanots dareg ays martn.
Kurd. Vī mēr lakhastakhāna biberra.
Syriac. Naubil adh nāsha lkhastakhāna.

14. GENERAL PHRASES

Good night, madam.

- Arabic.* Masā al-khair yā saiyidati.
Persian. Shab-i-shumā bi-khair, khānam.
Turkish. Hanem gējéniz khair olsun effēndi.
Arm. Pari kisher, digin.
Kurd.
Syriac.

Good morning, madam.

- Arabic.* Ṣabāḥ al-khair yā saiyidati.
Persian. Ṣubḥ-i-shumā bi-khair.
Turkish. Ṣabāheniz khair olsun, hanem effēndi.
Arm. Pari luys, digin.
Kurd.
Syriac.

Good morning, Sir

Arabic. Şabāḥ al-khair yā-saiyidi.
Persian. Şubḥ-i-shumā bi-khair.
Turkish. Şabāheniz khair olsun,
 effëndim.
Arm. Pari luys, baron.
Kurd. Şubahî bkhair!
Syriac.

How are you ?

Arabic. Kaifa ḥālak (pl. ḥālakum) ?
Persian. Aḥwāl-i-shumā chi ṭaurast ?
Turkish. Nasl siniz.
Arm. Inchbes eq ?
Kurd. Kaifāta chāwaya ?
Syriac. Dékh iwet ?

I am sorry.

Arabic. Anā muta'assif.
Persian. Afsūs mi-khuram.
Turkish. Yazıq.
Arm. G'tsavim.
Kurd. Az khamīnim.
Syriac. Kim'asfin.

What is the news ?

Arabic. Mā'l-akhbār ?
Persian. Chi khabar-ast ?
Turkish. Né khaber vār ?
Arm. Inch lour ga ?
Kurd. Chî khabar haya ?
Syriac. Mā khabra ith ?

Do you know English ?

Arabic. Hal ta'rif (pl. ta'rifūn) inglīsī ?
Persian. Inglīsī-rā mī-dānīd ?
Turkish. Ingilizjé bilirmisiniz ?
Arm. Anglieren kideq ?
Kurd. Tu inglīsī zānī ?
Syriac. Gallo kyadh'et inglīsī ?

Speak slowly.

Arabic. Takallam yawāsh (or bi-ta'anni).
Persian. Yawāsh ḥarf zan.
Turkish. Yavāsh söile.
Arm. Gamats khosetseq.
Kurd. Yawāsh bākhéva.
Syriac. Maḥkī bnīkhūtha.

There is a fire.

Arabic. 'Inda-nā nār.
Persian. Ātash dārad.
Turkish. Atēsh vār burda.
Arm. Grag ga.
Kurd. Agir haya.
Syriac. İth nūra.

Impossible.

Arabic. Ghair mumkin.
Persian. Muḥāl, ghair-i-mumkin.
Turkish. Olmaz.
Arm. Angareli.
Kurd. Nā mumkina (or nābit).
Syriac. Ghair mumkin (or la barāya).

Please come in ; sit down !

Arabic. Tafadhḥal udkhul, uq'ud !
Persian. Bi-farmā'id ; bi-nishīnīd !
Turkish. Buyurun ; oturun !
Arm. Hajetseq ners ; nsdetseq !
Kurd. Wara ; rûna !
Syriac. Tafadhḥal hayyo ; itû !

God grant it !

Arabic. In shā Allāh !
Persian. Khudā kunād ! In sha'llāh !
Turkish. Inshallāh !
Arm. Asdvadz da ! Amen !
Kurd. Khuzzî, îshallah !
Syriac. Khuzzî, in shā allah !

It is true.

<i>Arabic.</i>	Ṣahīh.
<i>Persian.</i>	Rāst ast.
<i>Turkish.</i>	Doghru dir.
<i>Arm.</i>	Jisht e.
<i>Kurd.</i>	Rāsta.
<i>Syriac.</i>	Tamām.

What are your wishes ?

<i>Arabic.</i>	Mādha turīd (<i>pl.</i> turī-dūn) ?
<i>Persian.</i>	Chi mī-khāhīd ?
<i>Turkish.</i>	Né istersiniz ?
<i>Arm.</i>	Inch e tzer papakn ?
<i>Kurd.</i>	Ta chī tvet (<i>or</i> dkhwāzī) ?
<i>Syriac.</i>	Mā kibet ?

Thank God ! I am well !

<i>Arabic.</i>	Al-ḥamdu lillāh anā bi-khair !
<i>Persian.</i>	Al-ḥamdu lillāh, aḥwāl-am khūb-ast !
<i>Turkish.</i>	Al-hamdu lillāh iyi yim !
<i>Arm.</i>	Parrq Asdoudzo, lav yem !
<i>Kurd.</i>	Shukur lakhudé, az sāk-hīm !
<i>Syriac.</i>	Kshakrin ālaha, sākhiwin !

You are welcome.

<i>Arabic.</i>	Marḥaban bika (<i>pl.</i> bikum).
<i>Persian.</i>	Khush āmadīd.
<i>Turkish.</i>	Khosh gēldiniz ! Safā gēldiniz !
<i>Arm.</i>	Parov yegaq.
<i>Kurd.</i>	Marḥaba ! tu khwash hātī.
<i>Syriac.</i>	Marḥaba !

Please.

<i>Arabic.</i>	Tafadhdhal.
<i>Persian.</i>	Luṭfan.
<i>Turkish.</i>	Kérém ét.
<i>Arm.</i>	Hajetseq, khntrem.
<i>Kurd.</i>	Bkhairéta.
<i>Syriac.</i>	Min fadhli diyokh.

Thank you.

<i>Arabic.</i>	Ashkurak <i>or</i> Aḥsant.
<i>Persian.</i>	Ilṭifāt-i-shumā ziyād.
<i>Turkish.</i>	Téshékkür édérím.
<i>Arm.</i>	Shnorhagal yem tzez.
<i>Kurd.</i>	Min zhta minata.
<i>Syriac.</i>	Minta minnokh (<i>or</i> kshakrennokh).

Do you understand ?

<i>Arabic.</i>	Hal 'arifit (<i>pl.</i> 'ariftum) <i>or</i> Hal tafham (<i>pl.</i> tafhamūn) ?
<i>Persian.</i>	Ayā, fahmīdī ?
<i>Turkish.</i>	Anladen mi ?
<i>Arm.</i>	G' hasгнаq ?
<i>Kurd.</i>	Tu fahm deki ?
<i>Syriac.</i>	Gallo kfahmit ?

I don't understand.

<i>Arabic.</i>	Anā mā fahimtu.
<i>Persian.</i>	Namī-fahmam.
<i>Turkish.</i>	Anlamam.
<i>Arm.</i>	G' hasgnam.
<i>Kurd.</i>	Az fahm nākim.
<i>Syriac.</i>	Lak fahmin.

All right.

<i>Arabic.</i>	Taiyib.
<i>Persian.</i>	Khailī khūb.
<i>Turkish.</i>	Pék 'ala, pék iyi.
<i>Arm.</i>	Shad lav !
<i>Kurd.</i>	Chāka (<i>or</i> qanja).
<i>Syriac.</i>	Randa.

There is no news.

- Arabic.* Mā fi khabar.
Persian. Khabarī nīst.
Turkish. Khaber yoq.
Arm. Lour ch'ga.
Kurd. Chū khabar nīna.
Syriac. Laith chū khabra.

How do you know ?

- Arabic.* Kaif ta'rif ?
Persian. Az kujā mī-dānīd ?
Turkish. Nasl bilirsiniz ?
Arm. Inchbes kideq ? inchen kideq ?
Kurd. Tu chāwa (or kusā) tzānī ?
Syriac. Min aika kyadh'et ?

It is false.

- Arabic.* Laisa ṣaḥīḥ or kidḥb !
Persian. Durūgh-ast.
Turkish. Yalān dir.
Arm. Skhal e, soud e.
Kurd. Drawa.
Syriac. Duglailé !

I am glad.

- Arabic.* Al-ḥamdu lillāh.
Persian. Khush-am mī-yāyad.
Turkish. Mémnūn um.
Arm. Ourakh yem, ko yem.
Kurd. Az khwashim.
Syriac. Pṣikhaiwin.

Possible.

- Arabic.* Mumkin.
Persian. Mumkin.
Turkish. Mumkin, olabilir.
Arm. Gareli.
Kurd. Mumkina (or dbit).
Syriac. Mumkin (or kbārē).

Rain threatens.

- Arabic.* Ad-dunya maṭṭārah.
Persian. Dārad bārān bi-bārad.
Turkish. Yaghmur yaghajaq gibi
Arm. Antzrev g'sbarnna.
Kurd. Dunyā bārāna.
Syriac. Dunyē miṭranīthaila.

It is moonlight.

- Arabic.* Ad-dunya muqmirah or nūr qamar.
Persian. Mahtāb-ast.
Turkish. Mahitāb havāse vār.
Arm. Lousnga e, lousniag kisher e.
Kurd. Rōzhnāhié haīva.
Syriac. Bēhra dsérailé.

How old are you ?

- Arabic.* Kam sanah 'umrak ?
Persian. Chand sālagī dārid ?
Turkish. Qach yashenda sin ?
Arm. Qani daregan eq ?
Kurd. 'Umréta chanda ? (or ta chand sāl haya ?)
Syriac. Kmailé 'umr diyokh ?

I must go.

- Arabic.* Lāzim arūh.
Persian. Bāyad bi-rawam.
Turkish. Gitmeliyim.
Arm. Yertalou yem, bardim yertal.
Kurd. Lāzima az déchem.
Syriac. Lāzim tad zālī.

Is he at home ?

- Arabic.* Hal hua fil-bait ?
Persian. Dar khāne-ast ?
Turkish. Évdé mi dir ?
Arm. Dann e artioq ?
Kurd. Au lmāla ?
Syriac. Bgo baithailé ?

Who is it ?

- Arabic.* Man hua ?
Persian. Kist ?
Turkish. Kim dir ?
Arm. Ov e ?
Kurd. Āu kiā ?
Syriac. Manilē ?

Let him enter.

- Arabic.* Da'-hu yadkhul.
Persian. Biyāyad.
Turkish. Buyursun.
Arm. Ners thogh ka.
Kurd. Bilā bét.
Syriac. Shud āwer.

Does the water boil ?

- Arabic.* Hal al-mā fār (or ghalā) ?
Persian. Āb jūsh mī-khurad ?
Turkish. Sū qainayor mu ?
Arm. Chourn g'erra artioq ?
Kurd. Av kul bū ?
Syriac. Gallo māya birthākhailai ?

Good-bye.

- Arabic.* Auda'nākum.
Persian. Khudā hāfiz.
Turkish. Allāha ismarladeq.
Arm. Mnaq parov.
Kurd. Bkhātirāta.
Syriac. Pōsh bishlāma.

Au revoir.

- Arabic.* Nashūf wajhak 'ala khair.
Persian. Dūbāreh shumā-rā khāhīm dīd.
Turkish. Yaqinda görüşürüz inshallāh.
Arm. Yertaq parov.
Kurd. Az jārak dī tā debīnim.
Syriac. Bidkhāzinnokh gaha khirta.

Pleasant journey.

- Arabic.* Safar maimūn.
Persian. Fi amān illāh.
Turkish. Sélamétlé, oghurlar-ola.
Arm. Pari janportoutiun.
Kurd. Safaréta pīrōz bit.
Syriac. Safar diyokh hāwé brikha.

Of course.

- Arabic.* Tab'an.
Persian. Ābbatteh.
Turkish. Élbétté.
Arm. Anshousht.
Kurd. Mā'lum.
Syriac. Ma'lūm.

Please tell me.

- Arabic.* Tafadhhdhal qul-li.
Persian. Luţfan marā bi-gū.
Turkish. Rija idérim bana soilé.
Arm. Khntrem aseq intz.
Kurd. Zhkaraméta, khabar beda min.
Syriac. Kmarjin minnokh, makhbéri.

What did you say ?

- Arabic.* Mā-dha qulta ?
Persian. Chi guftīd ?
Turkish. Né dédiniz ?
Arm. Inch usiq ? inch asetsiq ?
Kurd. Ta chī gōt ?
Syriac. Mā mérokh ?

What did he say ?

- Arabic.* Mā-dha qāl ?
Persian. Chi guft ?
Turkish. Né dédi ?
Arm. Inch usav, inch asets ?
Kurd. Chī gōt ?
Syriac. Mā iméré ?

Excuse me.

Arabic. Al-'afwū or sāmiḥ-ni.
Persian. Bi-bakhshīd.
Turkish. 'Afv édérşiniz.
Arm. Neretseq.
Kurd. Gāzin naka.
Syriac. Al'afū (or la audhit gāzin).

You are mistaken.

Arabic. Anta ghaltān.
Persian. Khaṭā kardīd.
Turkish. Yanleşhınız vār.
Arm. G'skhaliq.
Kurd. Tu khalaṭī.
Syriac. Ghelṭaiwet.

No matter.

Arabic. Lā bas.
Persian. 'Aibi na-dārad.
Turkish. Zarar yoq.
Arm. Hok che.
Kurd. Bilā bit.
Syriac. Shud hāwé (or lā bās).

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